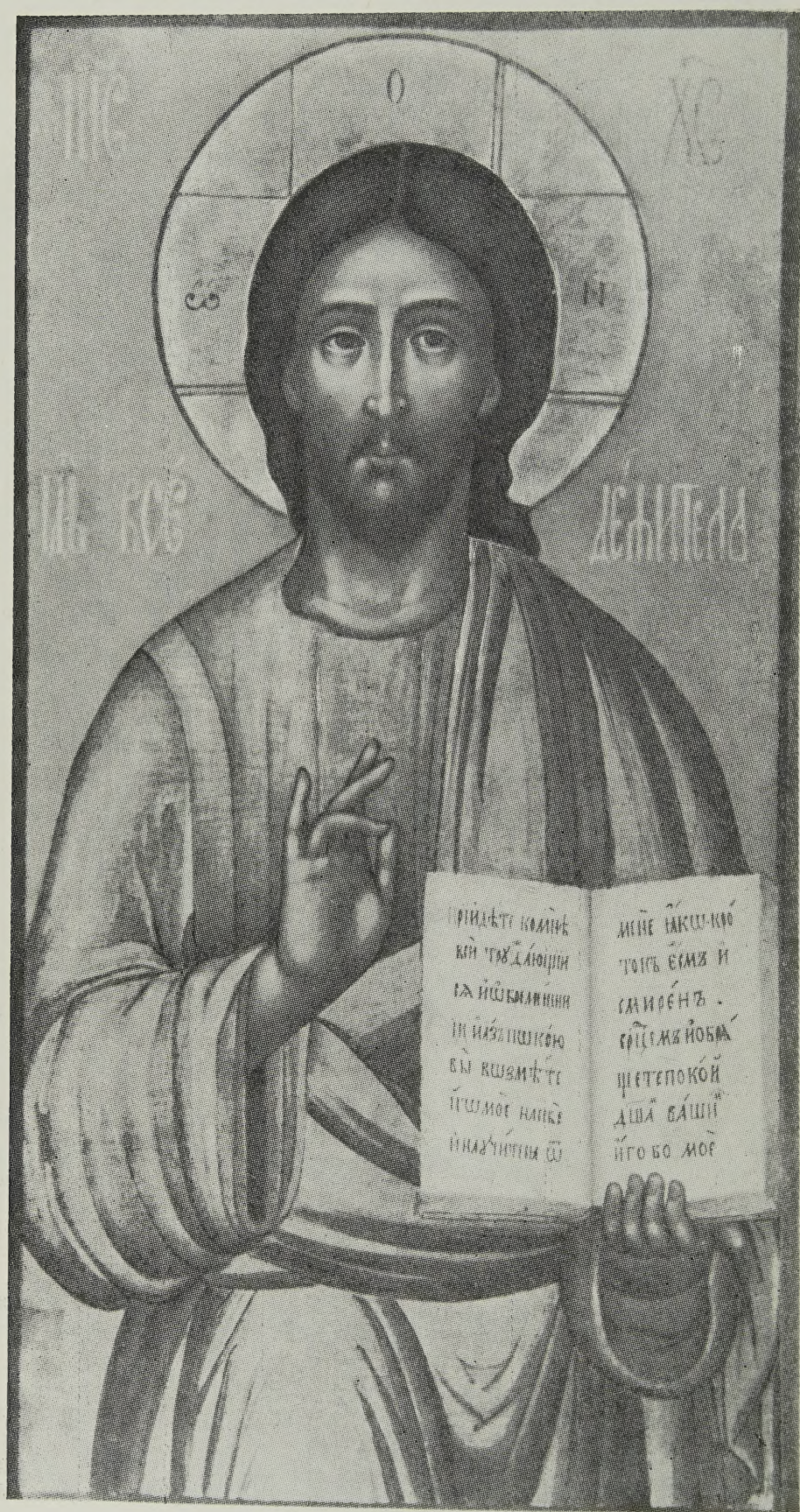




THE JOURNAL OF THE MOSCOW PATRIARCHATE



CHRIST THE PANTOCRATOR

17th century icon by Simon Ushakov

81 THE JOURNAL №.1

THE MOSCOW PATRIARCHATE

ЖУРНАЛ МОСКОВСКОЙ ПАТРИАРХИИ

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Christmas Greetings
from His Holiness Patriarch PIMEN
of Moscow and All Russia
to the Heads of Churches and Religious Association.

Your Holiness (Beatitude),

In these blessed days, when with particular power rings the Angels' glad tidings of great joy to all men: *For unto you is born... a Saviour, which is Christ the Lord* (Lk. 2. 11), we greet Your Beloved Holiness (Beatitude) with our whole heart on the occasion of the great feast of peace and Divine Love for mankind.

And when the days were fulfilled in the world which dwelt *in darkness and the shadow of death* (Is. 9. 2), *the Sun of righteousness* shone forth (Mal. 4. 2), *and the Word was made flesh, and dwelt among us* (Jn. 1. 14), so that through His sacrificial love He might transfigure the world and renew mankind.

Glorifying together with all Christendom the wonderful and pious mystery of the Incarnation, we cordially wish Your Holiness (Beatitude) to abide in peace, love and joy in the newly-born Divine Infant.

May peace on earth be strengthened and good will among men multiplied in the coming year through God's goodness.

With Brotherly love in Christ,

+PIMEN, Patriarch of Moscow and All Russia

Christmas 1980/81

His Holiness Patriarch PIMEN of Moscow and All Russia sent this message of Christmas greetings to the Primates of the Orthodox Churches:

- His Holiness **DIMITRIOS I**, Archbishop of Constantinople the New Rome, Ecumenical Patriarch: Istanbul
- His Beatitude **NICHOLAS VI**, Pope and Patriarch of Alexandria and All Africa; Alexandria
- His Beatitude **IGNATIUS IV**, Patriarch of Antioch the Great and All the East; Damascus
- His Eminence **GERMANOS**, Metropolitan of Petra, Locum Tenens of the Patriarchal See of Jerusalem; Jerusalem
- His Holiness and Beatitude **ILIYA II**, Catholicos-Patriarch of All Georgia, Archbishop of Mtskheta and Tbilisi; Tbilisi
- His Holiness **GERMAN**, Archbishop of Peć, Metropolitan of Belgrade and Karlovci, Patriarch of Serbia; Belgrade
- His Beatitude **JUSTIN**, Patriarch of All Romania, Locum Tenens of Caesarea in Capadocia, Metropolitan of Ungro-Walachia, Archbishop of Bucharest; Bucharest
- His Holiness **MAKSIM**, Patriarch of Bulgaria; Sofia
- His Beatitude **CHRYSOSTOMOS**, Archbishop of New Justiniana and All Cyprus; Nicosia
- His Beatitude **SERAPHIM**, Archbishop of Athens and All Hellas; Athens
- His Beatitude **VASILIIY**, Metropolitan of Warsaw and All Poland; Warsaw
- His Beatitude **DOROTEJ**, Metropolitan of Prague and All Czechoslovakia; Prague

His Beatitude **THEODOSIUS**, Archbishop of Washington, Metropolitan of All America and Canada; New York

His Eminence **DAMIANOS**, Archbishop of Sinai, Pharan and Raitha; Cairo

His Eminence **PAUL**, Archbishop of Karelia and All Finland, Kuopio

His Eminence **THEODOSIUS**, Archbishop of Tokyo, Metropolitan of All Japan; Tokyo

His Holiness Patriarch PIMEN of Moscow and All Russia sent Christmas greetings to:

His Holiness Pope **JOHN PAUL II**; Vatican City

His Holiness **VAZGEN I**, Supreme Patriarch-Catholicos of All Armenians; Echmiadzin

His Holiness **SHENUDA III**, Pope of Alexandria and Patriarch of St. Mark's See in All Africa and the Middle East; Cairo

His Beatitude **BASELIUS** Mar **THOMA MATHEWS I**, Patriarch-Catholicos of the East; Metropolitan of Malankara; Kottayam

His Holiness Mar **IGNATIUS ZAKKA I IWAS**, Patriarch of Antioch and All the East; Damascus

His Beatitude **MAXIMOS V**, Patriarch of Antioch and All the East, Alexandria and Jerusalem; Damascus

His Holiness Abuna **TEKLE HAIMANOT**, Patriarch of the Ethiopian Church; Addis Ababa

His Grace Dr. **ROBERT RUNCIE**, Archbishop of Canterbury, London

His Grace Dr. **JOHN M. ALLIN**, Presiding Bishop of the Episcopal Church in the USA; New York

His Grace Dr. **MARINUS KOK**, Archbishop of Utrecht, Primate of the Old Catholic Church of the Netherlands; Utrecht

Dr. **MIKKO JUVA**, Archbishop of Turku and Finland, Primate of the Evangelical Lutheran Church of Finland; Turku

The Rev. Dr. **PHILIP POTTER**, General Secretary of the World Council of Churches; Geneva

Dr. G. G. **WILLIAMS**, General Secretary of the Conference of European Churches; Geneva

Dr. **GERALD GÖTTING**, Chairman of the Christian Democratic Union of Germany; Berlin

His Holiness Patriarch PIMEN of Moscow and All Russia greeted with the joy of Christmas:

Monsignor **JULIAN VAIVODS**, Bishop of Great Makriana, Apostolic Administrator of Riga and Liepaja; Riga

Archbishop **JANIS MATULIS**, of the Evangelical Lutheran Church of Latvia; Riga

Archbishop **EDGAR HARK**, of the Estonian Evangelical Lutheran Church; Tallinn

The Rev. **A. E. KLIMENKO**, Chairman of the All-Union Council of Evangelical Christians-Baptists; Moscow

His Holiness Patriarch PIMEN of Moscow and All Russia sent Christmas greetings to:

The Most Reverend **NIKODIM**, the Old Believers Archbishop of Moscow and All Russia; Moscow

The Most Reverend **GENNADIY**, Archbishop of Novozybkov, Moscow and All Russia of the Old Orthodox Christian Believers; Novozybkov

I. I. EGOROV, Chairman of the Supreme Old Believers Council in the Lithuanian SSR; Vilnius

L. S. MIKHAILOV, Chairman of the Grebenshchikovskaya Community of Old Believers in Riga; Riga

M. I. CHUVANOV, Chairman of the Moscow Transfiguration Community of Old Believers, Moscow

F. S. KUKUSHKIN, Chairman of the Moscow Community of Christian Old Believers of the Pomorye Communion; Moscow

Patriarch PIMEN of Moscow and All Russia

Decorated with a Governmental Award

The Order of Friendship of Nations, a government award, was presented to His Holiness Patriarch Pimen of Moscow and All Russia by V. V. Kuznetsov, First Vice-President of the Presidium of the USSR Supreme Soviet, on November 18, 1980, in the Kremlin, Moscow.

V. V. Kuznetsov congratulated warmly the Primate of the Russian Orthodox Church upon the high award bestowed upon him for his patriotic endeavours in defence of peace and in connection with his 70th birthday.

In his congratulatory speech, V. V. Kuznetsov noted that the Soviet Government assessed highly the active support by His Holiness Patriarch Pimen and the entire Russian Orthodox Church of Lenin's peace-loving policy carried out by the Soviet state.

"Your activity in defence of peace," V. V. Kuznetsov said further, "is well known in our country. In June 1977, on your initiative the World Conference: Religious Workers for Lasting Peace, Disarmament, and Just Relations among Nations was held in Moscow."

Stressing the greatly beneficial participation of the Russian Orthodox Church and personally of her Primate in the World Peace Council, the Soviet Peace Committee, the Soviet Peace Fund, and other public organizations, V. V. Kuznetsov pointed out the need to unite all men of good will in the cause of peace, in order to protect the

present and coming generations from the danger of war.

In conclusion V. V. Kuznetsov congratulated Patriarch Pimen again on the high award and wished him good health and further successes in peacemaking.

In his reply, Patriarch Pimen conveyed his gratitude to the President of the Presidium of the USSR Supreme Soviet, L. I. Brezhnev, for the great attention accorded him and for the award.

Mentioning the historical continuity of peacemaking in the Russian Orthodox Church, His Holiness said: "I consider the high award received by me as presented to the entire Russian Orthodox Church: her episcopate, clergy and laity, who, forming a part of the Soviet nation, are filled with effective patriotism; and for their selfless labour for the prosperity of their Motherland is a religious and civic vocation and a lofty duty."

After the conferment of the decoration, V. V. Kuznetsov and His Holiness Patriarch Pimen held a brief conversation.

Present at the ceremony were M. P. Georgadze, Secretary of the Presidium of the USSR Supreme Soviet, V. A. Kuroedov, Chairman of the Council for Religious Affairs of the USSR, Council of Ministers, and Protoprietary Matfei Stadnyuk, secretary to His Holiness.

His Holiness Patriarch PIMEN's Speech upon Receiving the Order of Friendship of Nations

Highly Esteemed Vasilii Vasilievich, Allow me to thank you warmly for the high government award—the Order of Friendship of Nations—bestowed upon me.

I beg you to convey my deep gratitude to the highly respected Leonid Ilyich Brezhnev, President of the Presidium of the USSR Supreme Soviet, for the great attention accorded me for my humble labour which I consider it my duty to join to the efforts of

all my compatriots who are working for the good of our great country and for the consolidation of world peace and security.

Throughout her millennial history the Russian Orthodox Church has been concerned and laboured zealously for peace and the well-being of our country. These days we are commemorating with deep gratitude the valour and courage of our forefathers who, years ago, won at great cost the v

ry on Kulikovo plain and thereby
ained the freedom and independence
our Motherland, and the important
iritual and moral contribution made
the Russian Church towards the
hievment of this great victory. And
day too, continuing her patriotic ser-
ce and peacemaking, the Russian
thodox Church is striving to do her
most for the welfare of our country,
the cause of peace and friendship
nations.

We consider it our urgent task to
p strengthen trust and develop
aceful coexistence among nations of
r region whose statesmen have assu-
ed important obligations in accord-
ce with the Helsinki Final Act. We
lieve that any success achieved in
is direction will help the process of
sing tension and the advancement
ong the path towards military deten-
so vitally necessary for the nations
our continent.

As the Primate of the Russian Ortho-
x Church, I am deeply touched by

the cordial attention of the Soviet Go-
vernment to this aspect of our Church's
activity, and I consider the high award
received by me as presented to the en-
tire Russian Orthodox Church, her epi-
scopate, clergy and laity, who, form-
ing a part of the Soviet nation, are
filled with effective patriotism, and for
them selfless labour for the prosperity
of their Motherland is a religious and
civic vocation and a lofty duty.

We, the believing citizens of the
Soviet Union, deeply appreciate the
care shown by the leaders of our state
for the well-being of our people and
their dedication to the ideas of lasting
and just peace. From the bottom of our
hearts we wish them full success in
their noble undertakings.

Dear Vasiliiy Vasilievich,

I beg you to convey to the much-es-
teemed Leonid Ilyich Brezhnev my
heartfelt wishes for good health and
further successes in his self-sacrificing
labours.

PATRIARCHAL AWARDS

His Holiness Patriarch Pimen of Moscow and
Russia bestowed the following awards:

The Order of St. Vladimir, 1st Class

Upon the Cathedral of the Holy Trinity of
e Korets Convent, Volyn Diocese, in connec-
n with the 100th anniversary of its consecra-
n — October 1, 1980.

The Order of St. Sergiy of Radonezh, 1st Class

Upon the Trinity-St. Sergiy Lavra, in consi-
ation of its patriotic services, worthy of
rit in the eyes of the Holy Church and the
therland, in the past as well as today, and
connection with the 600th anniversary of the
tory at Kulikovo — September 16, 1980.

The Order of St. Vladimir, 2nd Class

Upon Bishop Anatoliy of Ufa and Sterlita-
k, in connection with his 50th birthday —
y 21, 1980;
egumenia Natalia, Mother Superior of the
rets Convent, in connection with the con-
t's anniversary — October 1, 1980.

The Order of St. Sergiy of Radonezh, 2nd Class

Upon Bishop Serafim of Zurich, in connec-
tion with his 75th birthday — May 12, 1980;
Archbishop Nikon of Kaluga and Borovsk, in
connection with his 70th birthday — May 16,
1980;

Metropolitan Nikolai of Lvov and Ternopol,
in connection with the 15th anniversary of his
hierarchical service — September 14, 1980;

Archbishop Ioann of Kuibyshev and Syzran,
in connection with the completion of the re-
pairs made to the Kuibyshev cathedral after
the fire — September 14, 1980;

Bishop German of Tula and Belev, in con-
nection with the 600th anniversary of the Ku-
likovo Battle — September 14, 1980.

The Order of St. Sergiy of Radonezh, 3rd Class:

Bishop Feodor Tekuchev, formerly of Argen-
tina, now in retirement at the Pskov-Pechery
Monastery, in connection with the 35th anni-
versary of his hierarchal service.

Religious Representatives of the Soviet Union in Spain

A delegation of representatives of Churches and religious associations of the Soviet Union, headed by Archbishop Nikodim of Kharkov and Bogodukhov, visited Spain from November 14 to 22, 1980, at the invitation of the Spain-USSR Friendship Society. Protodeacon Vladimir Nazarkin, staff member of the Department of External Church Relations of the Moscow Patriarchate, was also a member of this delegation, which visited Madrid, Toledo, Segovia, El Escorial, and Avila; the delegates learned about the religious and public life of these cities, and saw their historical and other places of interest.

The religious figures from the Soviet Union were warmly received by the Primate of the Roman Catholic Church in Spain, His Eminence Martin Marcelo Cardinal Gonzalez, Archbishop of Toledo, and by His Eminence Vicente Cardinal Enrique y Tarancón, Archbishop of Madrid, Chairman of the Conference of Bishops of Spain (Roman Catholic). Yu. A. Dubinin, Ambassador of the USSR to Spain, was also present.

Archbishop Nikodim of Kharkov Bogodukhov called on Bishop Antonio Brivá of Astorga, Chairman of the Bishops' Commission on Inter-Church Relations of the Roman Catholic Church in Spain, met Bishop Felipe Fernandez Garcia of Avila and Dr. Miguel G. Guembe, professor at the Institute of Oriental Studies at the John XXIII Pontifical University in Salamanca.

On Sunday, November 16, the representatives of the Russian Orthodox Church were invited to celebrate Divine Liturgy at the Romanian Orthodox Church of the Mother of God in Madrid by the rector of the church, Father T. I. Moldoveanu.

Juan Garrigez, Vice-Chairman of the Spain-USSR Friendship Society, gave a reception in honour of the religious delegation from the Soviet Union.

On November 15, a press conference was held in the building of the Spain-USSR Friendship Society. Members of the delegation answered the reporters' questions.

CHRONICLE

On October 1, 1980, Metropolitan Yuvenaliy of Krutitsy and Kolomna sent a congratulatory telegram to H. E. A. Angelidis, Ambassador of Cyprus to the USSR, in connection with the national holiday of Cyprus—Independence Day. The ambassador thanked him warmly for the congratulations.

On October 20, 1980, H. E. Angelidis, the Ambassador of the Republic of Cyprus, gave a reception on the occasion of Independence Day. Metropolitan Yuvenaliy of Krutitsy and Kolomna, Vice-President of the USSR-Cyprus Society, and Bishop Iov of Zaraisk, a board member of the USSR-Cyprus Society, were among those invited.

* * *

The WCC Commission on World Mission and Evangelism held a consultation on European theological education at the centre of the Moravian Brothers in Hernhut, GDR, from October 9 to 14, on the initiative of the WCC Programme Unit on Faith and Witness.

Father Vladimir Fyodorov, lecturer at the Lenin-grad Theological Academy, and Hieromonk Kliment Kapalin, instructor at the Moscow Theological Seminary, participated in the consultation on behalf of the Russian Orthodox Church.

On October 12, 1980, the ambassadors from Muslim countries accredited in Moscow, gave a reception on the occasion of the 15th centenary of the Hejira. Among those invited to the reception was Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations.

* * *

On October 20, 1980, His Holiness Patriarch Pimen of Moscow and All Russia congratulated His Holiness Pope John Paul II on the occasion of the anniversary of his enthronization. In response the Pope cordially thanked Patriarch Pimen for his congratulations.

* * *

On October 21, 1980, on his way home fulfilling his obedience abroad, Archpriest Nikolai Zakharov, former rector of the Church of the Resurrection in Rabat, Morocco, died in Madrid.



Services Conducted by His Holiness Patriarch PIMEN

OCTOBER

On **October 26 (13)**, the 22nd Sunday after Pentecost, the Feast of the Iberian Icon of the Mother of God, Patriarch Pimen concelebrated Divine Liturgy and, on the eve, officiated at All-Night Vigil with Archbishop Pitirim Volokolamsk and Bishop Nikanor of Chelovce (Autocephalous Orthodox Church in Czechoslovakia) in the Patriarchal Cathedral of the Epiphany.

NOVEMBER

On **November 2 (October 20)**, the 23rd Sunday after Pentecost, His Holiness Patriarch Pimen celebrated Divine Liturgy and, on the eve, officiated at All-Night Vigil, in the Patriarchal Cathedral of the Epiphany. His Holiness Patriarch concelebrated with Archbishop Pitirim of Volokolamsk.

On **November 4 (October 22)**, the Feast of the Kazan Icon of the Mother of God, His Holiness Patriarch Pimen concelebrated Divine Liturgy in the patriarchal cathedral, where there is the deeply-revered Kazan Icon of the Mother of God, with Metropolitan Aleksey of Tallinn and Estonia, Metropolitan Veniamin of Krutitsy and Kolomna, Archbishop Pitirim of Volokolamsk, Archbishop Melkhisedek of Berlin and Central Europe, Patriarchal Exarch for Central Europe, and Bishop Iov of Zakharkiv. His Holiness the Patriarch officiated at All-Night Vigil in the patriarchal cathedral assisted by the same bishops, excepting Metropolitan Alek-

sey. At the Liturgy, His Holiness raised Bishop Vyacheslav Marchenkov of the Patriarchal Cathedral to the rank of archpriest.

On **November 6 (October 24)**, the Feast of the Icon of the Mother of God "Consolation of All the Afflicted", His Holiness Patriarch Pimen concelebrated

Divine Liturgy with Archbishop Kiprian, and, on the eve, officiated at All-Night Vigil in the Church of the Transfiguration (of the Icon of the Mother of God "Consolation of All the Afflicted"), Bolshaya Ordynka, Moscow, where there is the deeply-revered Icon of the Mother of God "Consolation of All the Afflicted".

On **November 9 (October 27)**, the 24th Sunday after Pentecost, the 102nd anniversary of the birth of His Holiness Patriarch Aleskiy (†April 17, 1970), His Holiness Patriarch Pimen celebrated Divine Liturgy and, on the eve, officiated at All-Night Vigil in the patriarchal cathedral. The Ektene for the Departed was read at the Liturgy for the repose of the soul of Patriarch Aleksey. After the Liturgy, His Holiness held the Lity for the Dead.

On **November 16 (3)**, and **23 (10)**, the 25th and 26th Sundays after Pentecost, His Holiness Patriarch Pimen concelebrated Divine Liturgy and, on the eve, officiated at All-Night Vigil in the patriarchal cathedral with Bishop Ilia of Solnechnogorsk.

On **November 17 (4)**, the Feast of St. Joannicius the Great, the day of the episcopal consecration of His Holiness Patriarch Pimen (1957), His Holiness the Patriarch attended Divine Liturgy and received Holy Communion and, on the eve, officiated at All-Night Vigil in the Domestic Chapel of the Vladimir Icon of the Mother of God at the Patriarchate.

On **November 21 (8)**, the Synaxis of St. Michael the Archangel and All the Heavenly Hosts, His Holiness Patriarch Pimen concelebrated Divine Liturgy and, on the eve, officiated at All-Night Vigil, with Bishop Iov of Zakharkiv.

After the All-Night Vigil, His Holiness the Patriarch attended the panikhida said for his father, Mikhail.

On November 22 (9), the Feast of the Icon of the Mother of God "Swift to Hearken", His Holiness attended Divine Liturgy and All-Night Vigil, on the eve, in the domestic chapel of the Patriarchate.

On November 26 (13), the eve of the Feast of St. Philip the Apostle, His Holiness Patriarch Pimen officiated at All-Night Vigil with Bishop Iov of Zairaisk in the Church of the Resurrection (Voskresenie Slovyshcheye), Aksakov Lane, Moscow, where there is a side-chapel dedicated to St. Philip the Apostle.

On November 30 (17), the 27th day after Pentecost, the Feast of Nikon the Hegumen of Radonezh, His Holiness Patriarch Pimen concelebrated Divine Liturgy and officiated, on the eve, at All-Night Vigil, with Bishop Ilian of Solnechnogorsk in the Refectory Church of St. Sergiy at the Trinity-St. Sergiy Lavra. At the Liturgy, His Holiness the Patriarch raised Hieromonk Antony of the Lavra to the rank of archimandrite.

That same day, His Holiness attended the Akathistos to St. Sergiy the Hegumen of Radonezh in the Trinity Cathedral of the Lavra.

NEWS FROM THEOLOGICAL SCHOOLS

His Holiness the Patriarch Visits the Moscow Theological Schools

A joyful day was December 1, 1980, for the Moscow Theological Academy and Seminary. On this day, His Holiness Patriarch Pimen, Holy Archimandrite of the Trinity-St. Sergiy Lavra, visited the theological schools. His Holiness accompanied by Archbishop Vladimir of Dmitrov, the rector; Archimandrite Ieronim, the father superior of the Lavra, and others sat in on classes and lectures, and listened with great attention to the students' answers and teachers' explanations. In all the classrooms, His Holiness the Patriarch blessed the teachers and pupils and wished them God's further help in their labours.

The Moscow theological schools are always conscious of His Holiness's pa-

ternal care and accept it with full gratitude. They assure the Primate of our Holy Church that they will exert all their efforts to make their students worthy servants of the Russian Orthodox Church.

In the Honoured Visitors' Book, His Holiness the Patriarch wrote: "May the Lord bless the labours of His Grace Archbishop Vladimir of Dmitrov, rector, and the professorial and teaching staff of the Moscow Theological Academy and Seminary for the 1980/1981 academic year in instructing and educating the future workers of the Church, teaching them to love and be patriots of their Motherland. + PIMEN, Patriarch of Moscow and All Russia, December 1, 1980".

Archimandrite ELEVFEEV

The Consecration of a Restored Church

With the blessing of His Holiness Patriarch Pimen, its Holy Archimandrite, the Trinity-St. Sergiy Lavra is being restored through the efforts of its father superior, Archimandrite Ieronim.

In 1980, major repairs were done to the Church of the Appearance of the Mother of God to St. Sergiy.

The murals were washed and restored by the Lavra's monks under the direction of Archimandrite Nikolai. A new carved and gilded iconostasis and freshly-painted icons was installed.

See photo on p. 4 of inset.

l as a new altar and prothesis with
ved and gilded frontals. The shrine
St. Mikhei, whose holy remains are
ied in the church, has also been re-
ed and gilded.

With the blessing of His Holiness,
September 6, 1980, the Feast of the
pearance of the Mother of God to
Sergiy, the father superior, Archi-
ndrite Ieronim, assisted by the
thren, consecrated and vested the
r after the blessing of water.

he father superior aspersed the sanc-
ry and the church and lighted a
dle in the synthronon. Then Arch-
ndrite Ieronim took the discus with
holy antimension and intoned: "Let
go forth in peace". To the singing
ymns all those present took part
the festal procession round the
rch. During the procession the
rch's outer walls were aspersed. Af-
the offering of prayers, the holy
imension was laid on the altar.

Following the prayer for the blessing
he iconostasis, the icons were asper-
e. Then Divine Liturgy was celebra-

ted. The choir under Archimandrite
Matfei's direction sang prayerfully dur-
ing the divine service.

The father superior, Archimandrite
Ieronim, congratulated the worshippers
on the Feast of the Mother of God and
the restoration of Her church. He em-
phasized the special significance of the
House of God in the Christian's life,
and said further that the Most Holy
Mother of God spreads Her Protecting
Veil over the cloister of St. Sergiy,
over its inhabitants and over those who
come here to pray.

Archimandrite Ieronim addressed
words of filial gratitude to His Holiness
Patriarch Pimen for his paternal care
of the cloister of St. Sergiy. He also
thanked the parishioners of the Lavra
for their zealous efforts in restoring
its churches.

The celebrations ended with the sing-
ing of "Many Years" and the festal
pealing of the bells.

Hegumen MARK
of the Trinity-St. Sergiy Lavra

IN THE DIOCESES

v
cese

On April 13, the 2nd
Sunday after Easter, of
Thomas the Apostle, Metropolitan
aret celebrated Divine Liturgy and
ached a sermon in the Church of the
ension on Demeyevka, in Kiev.

On other feasts and Sundays, Metro-
itan Filaret conducted divine servi-
in the cathedral church, some of the
vices with Archbishop Makariy of
an. In the cathedral church, the con-
ts and other churches, Metropolitan
aret, as usual, preached sermons and
ssed the nuns and the worshippers.
On April 30, 1980, Mid-Pentecost,
ropolitan Filaret of Kiev and Ga-
, Patriarchal Exarch to the Ukraine,
brated Divine Liturgy and then read
akathistos before the deeply-revered
enskaya Icon of the Mother of God
he Krasnogorsk Convent of the Pro-
ing Veil, Zolotonosha District,
rkassy Region.

On May 14, the Apodosis of Easter,
the Feast of the Holy Martyr St. Maki-
riy the Metropolitan of Kiev, the Vla-
dyka Exarch celebrated Divine Liturgy
and, on the eve, conducted Vespers and
Matins, according to the Paschal order
in the cathedral with the reading of the
Akathistos to St. Makariy (his holy re-
mains are buried in the cathedral
church). His concelebrants were Arch-
bishop Antony of Chernigov and
Nezhin; Bishops — Varlaam of Cher-
novtsy and Bukovina, Agafangel of
Vinnitsa and Bratslav, and Ioann of
Zhitomir and Ovruch.

On the eve of Ascension Day, Metro-
politan Filaret officiated at All-Night
Vigil in the Church of the Ascension in
Demeyevka, Kiev, and on the feast day
itself, May 15, he celebrated Divine Li-
turgy in the Convent of St. Florus and
the Ascension in Kiev, on the occasion
of its patronal feast.



A group of LTA students, headed by the rector, Archbishop Kirill of Vyborg, at the reception given by Metropolitan Filaret of Kiev and Galich. April 13, 1980

On May 15, the eve of the Feast of St. Feodosiy the Hegumen of the Caves, Metropolitan Filaret officiated at Vespers with the reading of the Akathistos to St. Makariy the Holy Martyr in the Church of St. Makariy in Kiev. On the next day, he celebrated Divine Liturgy in the Church of St. Nicholas in the town of Vasilkovo, Kiev Region, where St. Feodosiy was born. After the festal moleben there was a procession round the church.

On May 25, Holy Trinity Day, His Eminence Filaret ordained, during the Divine Liturgy in the cathedral church, Deacon Yaroslav Voyat presbyter.

On May 26, Holy Spirit Day, Metropolitan Filaret celebrated Divine Liturgy in the Convent of the Protecting Veil in Kiev.

On June 1, the 1st Sunday after Pentecost, of All Saints, Metropolitan Filaret celebrated Divine Liturgy in the Church of All Saints in the town of Skvir, Kiev Region. "Many Years" was sung after the festal procession.

On June 8, the 2nd Sunday after Pentecost, of All the Saints Who Shone

Forth in the Land of Russia, Vladimir Filaret ordained Reader Ioann Smicenko deacon at Divine Liturgy in the cathedral church, and on June 22, the Sunday after Pentecost, ordained presbyter.

On June 9, the Feast of the Righteous St. Ioann the Russian, Vladimir Filaret celebrated Divine Liturgy in the Church of the Holy Trinity in the village of Troeshchina, near Kiev. After the divine service there was a festal procession.

On June 15, the 3rd Sunday after Pentecost, during Divine Liturgy in the cathedral church, Metropolitan Filaret ordained Deacon Dimitriy Lyubkovskiy presbyter, and Reader Antonyy Shchuk deacon.

On June 25, the Feast of St. Onufrius the Great, Metropolitan Filaret celebrated Divine Liturgy in the Church of the Transfiguration in the village of Kirovo, Korsun—Shevchenkivskyi district, Cherkassy Region. There is a chapel dedicated to St. Onufrius in this church.

On July 21, the Feast of the Kazan
of the Mother of God, the patronal
feast of the Convent of St. Florus and
Ascension, Vladyka Filaret celebra-
Divine Liturgy in the convent.

On July 27, the 9th Sunday after Pen-
tost, Metropolitan Filaret concelebra-
Divine Liturgy in the cathedral
together with Archbishop Maka-
of Uman and Bishop Varlaam of
ernovtsy and Bukovina. The archpa-
res were assisted by the cathedral
gy.

On July 28, the Feast of Grand Duke
Vladimir, Equal to the Apostles, the
patronal feast of the cathedral church,
Metropolitan Filaret celebrated Divine
Liturgy and officiated, on the eve, at
All-Night Vigil with the reading of the
Gospels. "Many Years" was sung
after the festal moleben. His Eminence
Filaret concelebrated with Archbish-
—Damian of Volyn and Rovno,
Antoni of Chernigov and Nezhin, Ma-
riy of Uman; Bishops — Damaskin of
Ktava and Kremenchug, Varlaam of
ernovtsy and Bukovina, Irinei of
Rupkhov, Agafangel of Vinnitsa and
Mstislav, Sevastian of Kirovograd and
Kolokolov, they were assisted by a great
number of clerics.

On other feasts and Sundays, Vlady-
ka Filaret conducted divine services in
the cathedral church. The archpastor
preached sermons and blessed the
worshippers during divine services in
the cathedral, various churches and
cloisters. At some services Metropolitan
Filaret officiated with Archbishop Ma-
kariy of Uman.

Leningrad Diocese On July 1, 1980, in the as-
sembly hall of the Leningrad
Theological Academy and Semina-
ry a meeting was held of the represen-
tatives of Orthodox parochial communi-
ties, as well as the representatives of
the Old Believers, Roman Catholics,
Lutherans, Judaists, and Muslims of
the city of Leningrad, Leningrad and
Novgorod Regions, and the Karelian
ASSR. The meeting was devoted to the
forthcoming Olympic Games.

Metropolitan Antoni of Leningrad
and Novgorod made a speech.

B. L. Fetisov, lecturer of "Znanie"
Society, read the paper: "On the Inter-
national Situation and the Internal
Condition of the Soviet Union".
G. S. Zharinov, Representative of the
Council for Religious Affairs of the
USSR Council of Ministers in Lenin-



Metropolitan Antoni of Leningrad and Novgorod, Archbishop Kirill of Vyborg at All-Night Vigil in the LTA Church of St. John the Divine on October 8, 1980, the eve of the Feast of St. John the Divine, Apostle and Evangelist

grad and the Leningrad Region, spoke next.

Metropolitan Antony and G. S. Zharinov answered questions.

The Second Anniversary of the Demise of Metropolitan Nikodim. September 5, 1980, was the second anniversary of the demise of an outstanding hierarch of the Russian Orthodox Church, permanent member of the Holy Synod, Chairman of the Holy Synod Commission on Christian Unity and Inter-Church Relations, President of the World Council of Churches, and Honorary President of the Christian Peace Conference, His Eminence Metropolitan Nikodim of Leningrad and Novgorod.

On September 4, in Leningrad, All-Night Vigil with the Parastasis was conducted by Metropolitan Antony of Leningrad and Novgorod and Archbishop Kirill of Vyborg in the Trinity Cathedral of St. Aleksandr Nevsky Lavra. Archbishop Kirill delivered an oration about the late Vladyka Nikodim.

On September 5, Divine Liturgy was concelebrated in the same cathedral by Metropolitan Antony, Metropolitan Yuvenaliy of Krutitsy and Kolomna, Archbishop Mikhail of Vologda and Veliki Ustyug, Archbishop Khrizostom of Kursk and Belgorod and Archbishop Kirill, assisted by the clergy of the Leningrad Metropolitanate and other dioceses. A panikhida was said for the late Metropolitan Nikodim.

Before the panikhida an oration was delivered by Metropolitan Yuvenaliy.

"In the 15 years that His Eminence Metropolitan Nikodim had administered the Leningrad Diocese", Vladyka Yuvenaliy said, "I had to visit Leningrad frequently especially on feast days or days memorable for Vladyka Nikodim, and I always saw the love with which he was surrounded. Everyone wholeheartedly tried to make the Vladyka happy. And today we see something similar. Having arrived from Moscow together with my beloved brother Archbishop Khrizostom and with the father and relatives of the blissfully departed, we first went to say a prayer at his grave. We saw it surrounded with the same love that Vladyka Nikodim enjoyed in his lifetime. Some brought flowers, others laid wreaths, and still others simply stood by the grave—

some mournfully, others in spiritual, but all were praying. And in this cathedral, which Vladyka loved much, you, by your presence and prayer, are bearing witness to the constant and deep love you feel for your blissfully departed archpastor." Metropolitan Yuvenaliy then spoke about Metropolitan Nikodim's daily concern for the spiritual guidance of all entrusted to his care. All his life, as a pastor and hierarch, he devoted a great deal of attention to this work and attracted many to him who yearned for spiritual guidance.

"We know," Metropolitan Yuvenaliy said further on, "that he had devoted his whole being to the service of the Church even to his last hour. The time has come when not only the Russian Orthodox Church, but the whole Christendom, is speaking of Metropolitan Nikodim not only as of a good man, a charming interlocutor, a great hierarch of the Russian Church, but a Christian leader who had a great influence over Christians throughout the world, who had made, during his comparatively short life, an invaluable contribution to the cause of bringing together the scattered and separated Christians. I want to cite for all Christians to hear one witness borne by representatives of the Orthodox Churches at the opening of the official Orthodox-Catholic dialogue last summer. Vladyka-Cardinal Johannes Willebrands said the following at the closing of the dialogue: 'It is through the action of the Holy Spirit... that movement towards unity was generated. To Whom but the Holy Spirit, who alone the process of cleansing the heart and memory, and Who has made Catholics and the Orthodox despite their differences, to feel once again brothers, members of the one family of God? The Holy Spirit has given our Churches great leaders obedient to His will, convinced and firm initiators of reconciliation between our Churches in order to restore complete unity. To mention only some of them who have already departed to the Lord, we cannot to name here Patriarch Athenagoras, Pope John XXIII, Metropolitan Nikodim of Leningrad, Pope Paul VI, and Cardinal Bea'.

"I am happy", said Metropolitan Yuliy in conclusion, "that on this day, dear and memorable for all of us, you, beloved in the Lord, join you in joint prayer for the repose of the soul of my and your spiritual father. Today, in many dioceses and places such as Jerusalem and Yaroslavl, Ryazan and Moscow where Vladyka Nikon has left a bright and unforgettable memory of himself, fervent prayers are being offered up by those who love him. Let us too turn to the Lord and pray for our beloved archpastor and father: 'His soul shall dwell with the blessed and remembrance is from generation to generation.' Amen."

Archbishop Kirill, in the presence of the hierarchs who had officiated at the service, the clergy and numerous worshippers led the Lity for the Dead by the grave of Metropolitan Nikodim. The teachers and students of the Leningrad theological schools attended the divine services.

In the chambers of Metropolitan Antony a commemoration meal was served; Vladyka Antony delivered an oration in which he spoke about the late Metropolitan Nikodim.

* * *

On September 12, 1980, the Leningrad believers marked prayerfully the feast of the Translation of the Relics of the Orthodox Prince St. Aleksandr Nevsky, the heavenly patron of the City of Leningrad.

Metropolitan Antony of Leningrad and Novgorod, Archbishop Mikhail of Pskov and Veliki Ustyug, Archbishop Kirill of Vyborg, Bishop Anatoliy of Rostov and Sterlitamak, assisted by numerous clerics, concelebrated Divine Liturgy and, on the eve, officiated at All-Night Vigil in the Cathedral of the Holy Trinity in the St. Aleksandr Nevsky Lavra. The cathedral was crowded with worshippers.

Metropolitan Antony delivered a sermon on the historical role played by Prince St. Aleksandr Nevsky in maintaining the statehood of mediaeval Russia, and on his prayerful intercession for the Russian people.

There was a festal procession round the cathedral after the Liturgy.

Ivano-Frankovsk Diocese

On May 25, 1980, Holy Trinity Day, the patronal feast of the Church of the Holy Trinity in the village of Sokolivka, Kosovo Deanery, where Archpriest D. Blyznyuk, Superintendent Dean of the Kosov Church District, is the rector, Archbishop Iosif of Ivano-Frankovsk and Kolomyia, assisted by clerics, celebrated Divine Liturgy in the restored church. Vladyka Iosif preached a sermon on the significance of the House of God in the Christian's life.

On August 28, the Feast of the Dormition of the Most Holy Mother of God, the patronal feast of the cathedral church, Archbishop Iosif, assisted by a great number of clerics, celebrated Divine Liturgy, and officiated at All-Night Vigil, on the eve, in the cathedral church, which was crowded with worshippers. Vladyka Iosif was solemnly welcomed by the clergy; the churchwarden met him with bread and salt.

In June, July, and August, Archbishop Iosif visited many village churches, among them the churches of Radche, Lisets, Vorokhta, Gvozd, Pidmykhailya, Zaviy, where he attended divine services. In the churches of the town of Dolin, villages of Lanchino and Gvozd, Vladyka Iosif presented ecclesiastical awards to the priests. Archbishop Iosif preached the Word of God, called upon the clerics and parishioners to serve the Holy Orthodox Church zealously, to pray constantly, and to strengthen with their labour the might of our Motherland.

Kostroma Diocese

A meeting of the clergy and chairmen of church councils was held in Kostroma on October 17, 1980.

In the presidium were Archbishop Kassian of Kostroma and Galich; M. V. Kuznetsov, Representative of the Council for Religious Affairs of the USSR Council of Ministers in the Kostroma Region; I. M. Parfenyuk, Executive Secretary of the Regional Peace Committee; Yu. G. Volkov, lecturer of the regional branch of the "Znanie" Society; and Archimandrite Serafim, the confessor of the Kostroma diocesan clergy.

The meeting was opened by Archbishop Kassian.

The lecturer, Yu. G. Volkov, read a paper on the international situation. Afterwards he answered the clergy's questions.

M. V. Kuznetsov, Representative of the Council for Religious Affairs, read the paper: "The USSR Constitution and the Freedom of Conscience". "The 8th Congress of the Communist Party [March 1919]", the speaker said among other things, "stressed that restrictions of freedom of conscience were absolutely inadmissible, neither must pressure be brought to bear in religious affairs."

"The majority of the clergy in the Kostroma Region," M. V. Kuznetsov continued, "takes an active part in peacemaking and patriotic activities, so do many members of church councils, manifesting in this way not only their political loyalty to our socialist system, but also actively contributing to the efforts of our state in the struggle for peace, disarmament and just relations among nations."

For a number of years, many clergymen and laymen have contributed from their personal savings to the Regional Peace Fund. "I would like to make special mention," said M. V. Kuznetsov, "of the indefatigable effort exerted, on behalf of the Peace Fund, by Archbishop Kassian of Kostroma and Galich. The Soviet Peace Fund and the public of the region have highly assessed the great and selfless contribution made by Archbishop Kassian, who was awarded the Medal of Honour of the Peace Fund. In 1979, the Regional Peace Fund noted the merit of a number of clergymen for their vigorous patriotic activities and peacemaking".

I. M. Parfenyuk, Executive Secretary of the Regional Peace Committee, read the paper: "The Soviet Peace Fund as an expression of internationalism and international solidarity of the Soviet people".

"The Soviet Peace Fund," said the speaker, "began its activities in the hard war years. It was then called the Defence Fund. The Russian Orthodox Church, headed by Patriarch Pimen, also takes an active part in the work of the Soviet Peace Fund." In conclusion the speaker thanked Archbishop Kassian, the clergy and laity of the region

for their active participation in the activities of the Peace Fund and then answered their questions.

His Grace Kassian thanked speakers for their comprehensive papers.

Vladyka Kassian quoted from a message of His Holiness Patriarch Pimen and the Holy Synod on the occasion of the 600th anniversary of the victory on Kulikovo plain: "True to the Gospel commandment of peace and love, for it says: *God hath called us to peace* (1 Cor. 7. 15), our Holy Russian Orthodox Church urges and inspires its faithful sons and daughters to continue multiplying their efforts in the cause of their patriotic service and peacemaking. Proceeding from this age-old tradition we strive to do our part in preserving and securing peace not only for our Motherland but for the nations of Europe and the whole world".

"Our sacred duty, dear fathers, brothers and sisters," said Vladyka Kassian in conclusion, "is to follow zealously the call and example of His Holiness the Patriarch and participate actively in the noble work of peacemaking and patriotic activities of our Motherland — the Russian Orthodox Church. We always feel paternal joy when our archpastor appeals to the clergy and laity of a diocese meet sincere response and thus follow the example of their archpastors zealously and in good faith."

Lvov Diocese On January 20, 1980, the 32nd Sunday after Pentecost, after Epiphany, the Synaxis of John the Forerunner and Baptist, Our Lord, Divine Liturgy and festal readings were conducted in the Cathedral Church of St. George the Victorious and Great Martyr, by Archpriest Ioann Korol, dean of the cathedral; Archpriest Ioann Mironyuk, Rector of the Church of the Nativity of the Blessed Virgin Bryukhovichi (Lvov); and the cathedral clergy.

On the occasion of the 70th birthday of Father Ioann Korol, Metropolitan Nikolai of Lvov and Ternopol sent a letter of congratulation and presented him with an ornamented cross. Archpriest I. Mironyuk congratulated Father Ioann and pointed out in his address that he was one of the first to join in 1945 an organizing group which had worked

reunion of the Greek Catholic Church with the Mother, Russian Orthodox Church. His name stands second, after Protopresbyter Gavriil Kostelnik, in the list of members of the Lvov Church Council of 1946.

For twelve years Archpriest Ioann Korol was the rector of the Church of the Dormition in the village of Glebochi Velikie and at the same time the Superintendent Dean of the Bobrka Church District; Lvov Region. In 1957-60 he was the superintendent dean of churches in Lvov Region. In 1961 he was appointed dean of the cathedral church. From 1965 to 1977 he was the secretary of the diocesan administration. At the recommendation of Archbishop (now Metropolitan) Nikolai, His Holiness Patriarch Aleksiy awarded Archpriest Ioann Korol a mitre in 1966 for zealous service, and in 1976 he received from His Holiness Patriarch Pimen a second ornamented cross.

Mukachevo On April 6, 1980, Easter Sunday, Bishop Savva of Mukachevo and Uzhgorod conducted diocesan services and blessed paskhi in the Cathedral Church of the Dormition in Mukachevo.

On April 7, Easter Monday, the Feast of the Annunciation of the Blessed Virgin, Vladyka Savva celebrated Divine Liturgy in the Cathedral of the Exaltation of the Holy Cross in Uzhgorod, assisted by numerous clerics. The cathedral was crowded with believers.

During the Liturgy, the archpastor ordained Deacon Dimitriy Feniov, a student of the Moscow Theological Seminary, presbyter. After the Liturgy, Vladyka Savva blessed the believers. "Many Years" was sung.

Ones Diocese On August 21, 1980, a group of Roman Catholics from the FRG attended Vespers in the cathedral of the Exaltation of the Holy Cross in Petrozavodsk. They were led by Father Theo Schpreng. Archimandrite Lev, Superintendent Dean of the Olonets Diocese, answered the guests' questions after the divine service.

On September 13-14, Archbishop Dr. Martti Simojoki, of the Evangelical Lutheran Church of Finland, visited Petrozavodsk. He was accompanied by the Rev. Saraneva.

On Saturday, September 13, Archbishop Dr. Martti Simojoki attended All-Night Vigil in the Cathedral of the Exaltation of the Holy Cross. Archimandrite Lev and Archbishop Dr. Martti Simojoki exchanged greetings after the service.

On Sunday, September 14, divine service was conducted in the Lutheran church of the city. Archbishop. Dr. Martti Simojoki, Archimandrite Lev and the Rev. Saraneva preached during the service.

On September 27, the Feast of the Exaltation of the Holy Cross of Our Lord, Archbishop Meliton of Tikhvin celebrated Divine Liturgy in the Cathedral of the Exaltation of the Holy Cross in Petrozavodsk. With the blessing of His Holiness Patriarch Pimen, Vladyka Meliton raised Hieromonk Manuil to the rank of archimandrite and presented him with an archimandrite's staff in connection with his appointment to the post of Superintendent Dean of the Olonets Diocese. Archimandrite Lev was appointed the Rector of the Church of the Resurrection in Rabat (Morocco) *.

The representatives of the Evangelical Lutheran parish in Petrozavodsk, headed by the Rev. Pavel Saar, attended the Liturgy.

On October 6-7, Petrozavodsk was visited by a group of pilgrims from the patriarchal podvorye in Tokyo, headed by the dean, Bishop Nikolai of Mozhaishk. They were accompanied by Bishop Titus Yoshio Nakamichi, Head of the Anglican Church in Japan. The guests were welcomed by the superintendent dean, Archimandrite Manuil.

On October 6, the pilgrims visited Kizhi Island, and the next day they attended Divine Liturgy in the Cathedral of the Exaltation of the Holy Cross in Petrozavodsk, as well as in the Church of St. Catherine.

Poltava Diocese On January 15, 1980, His Grace Bishop Damaskin, who had been appointed to the Poltava See, arrived in Poltava from Vologda.

* Archpriest Nikolai Zakharov, the former rector, died on October 21, 1980, in the 50th year of his life, on his way home after the expiration of his term of office in the church. Eternal memory to the departed pastor of Christ's Church.

On January 19, the Feast of the Baptism of Our Lord, Bishop Damaskin of Poltava and Kremenchug celebrated Divine Liturgy in the Cathedral Church of St. Macarius before a crowd of worshippers. Vladyka Damaskin was welcomed with bread and salt by members of the church council and greeted by the dean Archpriest Anatoliy Mironenko, secretary of the diocesan administration, on behalf of the clergy and laity.

Bishop Damaskin officiated at the Great Blessing of the Waters in the cathedral yard. After the divine service he congratulated the parishioners on the occasion of the feast and blessed them.

In the evening of that day and on the following Sundays, Bishop Damaskin led divine services, preached and blessed the worshippers in the cathedral church.

On February 3, the Sunday of the Prodigal Son, Bishop Damaskin celebrated Divine Liturgy in the Church of the Dormition in Kremenchug, and on February 10, the Meat-Fare Sunday and of the Last Judgement—in the Prayerhouse of the Dormition in the village of Peski, Lohvitsa District. The archpastor preached sermons on the need to attend the House of God.

On March 30, the Feast of the Entrance of the Lord into Jerusalem (Palm Sunday), Vladyka Damaskin celebrated Divine Liturgy in the Prayerhouse of the Dormition in the town of Khorol. A great number of believers received Holy Communion that day.

On Easter Monday, the Feast of the Annunciation of the Blessed Virgin, the hierarchal service was held in the cathedral church which was crowded with worshippers. After the Divine Liturgy, there was an Easter procession round the cathedral church, and "Many Years" was sung. Then Vladyka Damaskin received Paschal greetings from members of the clergy and laity.

On April 8, Easter Tuesday, Bishop Damaskin celebrated Divine Liturgy in the Church of the Saviour in Poltava, and on April 13, the 2nd Sunday after Easter, of St. Thomas the Apostle—in the Church of the Dormition in Kremenchug (Kryukovo).

On other feasts and Sundays, Bishop Damaskin conducted divine services in the cathedral church.

Rostov Diocese

On May 9, 1980, the 35th Anniversary of the Victory over Fascist Germany, Archbishop Ioasaf of Rostov and Novocherkassk, accompanied by Petr Pnevsky, Secretary of the Diocesan Administration and Dean of the Cathedral Church of Nativity of the Blessed Virgin, and G. P. Alekseyenko, the churchward, visited the common grave of the patriots, who fell during the Great Patriotic War, and laid flowers. A prayer for the dead was said.

On May 15, the Ascension of Our Lord, the patronal feast of the Novocherkassk cathedral, Archbishop Ioasaf celebrated Divine Liturgy in this magnificent cathedral which was crowded with worshippers.

On May 21, the Feast of St. John the Divine, the Apostle and Evangelist, Archbishop Ioasaf celebrated Divine Liturgy in the Church of the Ascension in Rostov-on-Don, where there is a small chapel dedicated to St. John the Divine.

On May 22, the Feast of the Transfiguration of the Relics of St. Nicholas the Miracle Worker, Archbishop Ioasaf celebrated Divine Liturgy in the Prayerhouse of St. Nicholas in the town of Shakhty. After the festal moleben and the singing of "Many Years", Vladyka Ioasaf called on the parishioners to be good constantly to those near and those far away, bearing always in mind the example of St. Nicholas the Miracle Worker.

On June 1, the 1st Sunday after Pentecost, of All Saints, Archbishop Ioasaf celebrated Divine Liturgy in the Church of All Saints in Taganrog, where Archpriest Vasiliy Yashchuk is the rector. After the festal moleben and the singing of "Many Years", Archbishop Ioasaf preached a sermon. He called on all to live in peace and love in accordance with the teaching of God's saints.

At All-Night Vigil, Archbishop Ioasaf anointed the believers with holy oil. At Divine Liturgy he blessed them. On other feast days, Vladyka Ioasaf conducted divine services in the cathedral church.

* * *

The participants in the Great Patriotic War awarded.

On the occasion of the 35th anniversary of the Victory in the Great Patriotic War, the participants in the Great Patriotic War were awarded.



March 18, 1980. Archbishop Feodosiy of Smolensk and Vyazma with clerics — participants in the diocesan meeting

War, His Holiness Patriarch Pimen awarded the Medal of St. Sergiy of donezh, 1st Class, to the following clerics of the Rostov Diocese (participants in the war):

Father Luka Kuts, Rector of the Church of the Icon of the Mother of God "Hodegetria" in the town of Ak-; Archpriest Ioann Tarasenko, Rector of the Church of St. George in Novor-erkassk; Archpriest Adrian Pnevsky, Rector of the Prayerhouse of the Protecting Veil in Novoshakhtinsk; Archbishop Georgiy Gordienko, Rector of the Prayerhouse of the Dormition in the village of Vasilievo-Khanzhonovka; Father Pavel Chebotaryov, Rector of the Church of the Protecting Veil in the village of Yanovo-Sheptukhovka.

When presenting the awards, Archbishop Ioasaf said: "Your feats of courage are not forgotten, they will live forever in the grateful hearts of our great people". Vladyka Ioasaf paternal-thanked the loyal sons of the Motherland for their bravery in combat during the war and wished them to labour

in Christ's vineyard for many more years to come in good health and set an example of patriotism to their parishioners.

Smolensk Diocese A meeting of the diocesan clergy was held in Smolensk on March 18, 1980. Archbishop Feodosiy of Smolensk and Vyazma, superintendent deans, deans and rectors, their assistants and deacons participated. They arrived in Smolensk on the eve of the meeting in order to attend a reception at the Diocesan Administration, to discuss parochial affairs and to receive from the diocesan stock Volumes II and III of the *Manual for Churchmen* published by the Moscow Patriarchate. They thanked His Holiness Patriarch Pimen as well as Archbishop Pitirim of Volokolamsk, Head of the Publishing Department, for the books.

On March 18, Archpriest Leonid Chekhovsky, Dean of the Cathedral Church of the Dormition, and other clerics conducted a moleben before the deeply-revered Smolensk Icon of the

Mother of God. The moleben was attended by Archbishop Feodosiy. The clerics sang during the moleben.

The meeting opened at 10 a. m. in the big hall of the Diocesan Administration building. It was attended by V. P. Tarasenkov, Representative of the Council for Religious Affairs of the USSR Council of Ministers in the Smolensk Region, and V. P. Dobrovolsky, Executive Secretary of the Smolensk Regional Peace Committee.

Telegrams of greeting from Archbishop Feodosiy and the clergy attending the meeting were sent to His Holiness Patriarch Pimen and Metropolitan Aleksiy of Tallinn and Estonia, Chancellor of the Moscow Patriarchate.

Archbishop Feodosiy presented a detailed review of Church life in the diocese in the past year and replied to questions on different aspects of pastoral ministry, uniformity in administering the Holy Sacraments and in conducting ecclesiastical offices.

V. P. Tarasenkov, Representative of the Council for Religious Affairs, read a paper on Soviet law concerning ecclesiastical and parochial life. He gave detailed answers to questions and offered useful advice.

Candidate of Medical Science, N. M. Ugnenko, Head of the Department of Health Service of the Smolensk Medical Institute, gave a lecture on Soviet achievements in medicine and answered questions on health service in our country and the prevention of disease.

A. F. Shevyryov, lecturer of the Smolensk branch of the "Znanie" Society, read a paper on Soviet-American relations and answered questions on the international situation.

V. P. Dobrovolsky, Executive Secretary of the Regional Peace Committee, spoke about the peace conference held in Smolensk on March 12, which was attended by Archbishop Feodosiy and other representatives of Orthodox clergy; the participants in the conference heard with interest an address by Archbishop Feodosiy. V. P. Dobrovolsky noted the significant contribution made by the clergy of the Smolensk Region to the Peace Fund.

The Smolensk Peace Committee thanked the clergy. V. P. Dobrovolsky announced that some of the diocesan

clergy had been recommended for certificates of merit of the Soviet Peace Committee. Vladyka Feodosiy has received many certificates of merit and a medal of honour. On this occasion he was presented with a finely executed album inscribed: "For active participation in the work of the Smolensk Peace Committee".

On behalf of the recipients, Father Nikolai Kantaryan of the cathedral delivered a brief speech of thanks.

The diocesan meeting adopted the resolution on the need to continue working for the cause of peace and contributing to the Peace Fund.

The telegram in reply from His Holiness was read out: "My cordial thanks to you for your prayers and good wishes. May the Lord and His Most Pure Mother continue to help the clergy of the Smolensk Diocese to be ardent champions of peace under your guidance. Patriarch Pimen". A telegram was also received from Metropolitan Aleksiy.

The cathedral choir accompanied the cathedral clergy sang hymns, mostly Lenten. (March 18—Tuesday of the 5th week in Lent.)

Ufa Diocese By a decision of His Holiness Patriarch Pimen and the Holy Synod of November 1979, Bishop Anatoliy of Zvenigor was relieved of his duties as representative of the Moscow Patriarch to the Antiochene Patriarch in connection with the expiration of his term of office abroad, and appointed Bishop of Ufa and Sterlitamak.

On March 20, 1980, Bishop Anatoliy arrived in the city of Ufa. On Saturday, March 22, Vladyka Anatoliy officiated at All-Night Vigil in the St. Sergiy Cathedral Church and on the following day, the 5th Sunday in Lent, he celebrated Divine Liturgy. Bishop Anatoliy was solemnly welcomed by the clergy and the parishioners; the churchwarden A. S. Maiorov presented him with bread and salt in accordance with Russian custom. The dean, Archpriest Serapion Demeshkevich, warmly greeted the archpastor on behalf of the believers.

After the Liturgy, Bishop Anatoliy preached a sermon. Having explained the meaning of the Gospel lesson, V



The Prayerhouse of St. Nicholas in the village of Obilnoe, Stavropol Territory. Below: Bishop Antony of Stavropol and Baku with clerics who participated in the consecration of the Prayerhouse of St. Nicholas in the village of Obilnoe, after Divine Liturgy (1979)



dyka Anatoliy added: "For more than five years I have been under ecclesiastical obedience in the Middle East—in Syria and Lebanon—under His Beatitude the Patriarch of Antioch, in the Church where, according to the Acts of the Apostles, the believers in Christ were first named Christians. I convey to you a blessing of peace from this Early Apostolic Church whose Arab people cherish a feeling of friendship and gratitude for the people of our great country."

Vladyka Anatoliy spoke about the holy places connected with the life of the Holy Apostles and their preaching of the Gospel. He also spoke about the current tense military situation in that area, where the people are deprived of peace. The archpastor called upon the flock to manifest their unity in peace and love; show their responsibility for the beneficent gift of life and their personal duty to their Motherland. The divine services on the Feast of the Entry of Our Lord into Jerusalem, on Holy Week and Easter Sunday were led by Bishop Anatoliy in the cathedral church.

On April 7, Easter Monday, the Feast of the Annunciation of the Blessed Virgin, Vladyka Anatoliy conducted a divine service in the Church of the Protecting Veil in Ufa.

On Easter Tuesday, Bishop Anatoliy celebrated Divine Liturgy in the Church of the Exaltation of the Holy Cross in Ufa.

After the service, Vladyka Anatoliy preached a sermon on the joy of the Resurrection of Christ experienced by all the believers at Eastertide. The archpastor also spoke of the reasons why a believer is deprived of the spiritual joy of Easter: the lack of complete repentance and sins of egoism which destroy the goodness of the soul.

On Ascension Day (May 15), Holy Trinity Day (May 25), and on other feasts and Sundays, Vladyka Anatoliy led divine services in the cathedral church, always delivering sermons on the festal themes or Sunday Gospel lessons; at the end he blessed the worshippers.

On the Feast of the Translation of the Relics of St. Nicholas the Miracle Worker (May 22), and on the Feast of the

Chief Apostles Sts. Peter and Paul (July 12), Bishop Anatoliy celebrated Divine Liturgy and, on the eve, officiated at All-Night Vigil in the Church of the Exaltation of the Holy Cross in Ufa. In one of the side-chapels there is dedicated to St. Nicholas and the other to Sts. Peter and Paul. In sermon preached after the Liturgy, Vladyka Anatoliy vividly described to the believers St. Nicholas and the Apostles, prayerful intercessors before the Throne of God and our guides on the path of salvation.

On July 13, the Synaxis of the Holy and Glorious Twelve Apostles, Bishop Anatoliy celebrated Divine Liturgy and on the eve, officiated at All-Night Vigil in the Church of the Protecting Veil in Ufa.

On July 18, the Feast of the Invocation of the Relics of St. Sergiy, Bishop Anatoliy celebrated Divine Liturgy and on the eve, officiated at All-Night Vigil in the Cathedral Church of St. Sergiy. After the Liturgy, the archpastor preached a sermon on the greatness of St. Sergiy's service to the Church and his Motherland, and on the importance of the Lord's temple in the life of a Christian.

On the 8th Sunday after Pentecost (July 20) and on the Feast of the Transfiguration (August 19), Vladyka Anatoliy officiated at the Church of the Protecting Veil in Ufa and on other Sundays, at the cathedral church.

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The city of Ufa is the seat of the Religious Board of Muslims of the European part of the USSR and Bashkiria. Representatives of the Orthodox Church in Bashkiria and the Muslims maintain good relations in the spirit of brotherly unity of the peoples of our country, who are striving for world peace. Supporting these relations, since after his arrival at the Ufa See, Bishop Anatoliy called on the Religious Board of Muslims in Ufa.

On August 16, Bishop Anatoliy, accompanied by his secretary, Archpriest Nikolai Sokolov, paid another official visit to the Religious Board of Muslims in Ufa on the occasion of the Muslim feast of Ramadan. He warmly congratulated the newly elected Mufti Talat Tazhuddin Tazeyev on the f

d on his high office. Bishop Anatoliy pressed confidence that traditional relations between Christians and Muslims would develop further in the name of universal peace. Bishop Anatoliy was accorded a cordial welcome at the official residence of the mufti.

Vienna On May 10-17, 1980, ceremonies on the occasion of the 25th anniversary of the signing of the State Treaty Reestablishing an Independent and Democratic Austria were held in Vienna.

On May 10, in the Roman Catholic Cathedral Church of St. Stephen, an ecumenical divine service was held. The representatives of the Roman Catholic Church, the Constantinople, Russian and Romanian Orthodox Churches, the Evangelical Lutheran and other Churches took part in it. The choir of the Romanian Orthodox parish in Vienna sang. The Russian Orthodox Church was represented by Archpriest Evgeniy Miseyuk, Dean of the Cathedral of St. Nicholas in Vienna.

On May 11, the Austrian Army gave a concert in the Square of Heroes in Vienna. Archbishop Irinei of Vienna and Austria and Archimandrite Avenir were among those invited to the concert.

On May 15, a state meeting was held in the Vienna Hofburg. Speeches were delivered by Rudolf Kirchschläger, President of the Austrian Republic, and Bruno Kreisky, the Federal Chancellor. Statesmen from a number of countries were also present. Archbishop Irinei attended the meeting at the invitation of the Austrian Government.

Archbishop Irinei's message congratulating the flock on the occasion of the 25th anniversary was read in the Cathedral of St. Nicholas by the dean, Archpriest Evgeniy Miseyuk.

That same day, an ecumenical programme was broadcast over the Austrian radio. Representatives of the ecclesiastical society in Vienna delivered addresses. Archpriest Viktor Shilovsky spoke for the Russian Orthodox Church.

On May 16 and 17, the Federal Ministry of Science and Research held an international symposium: "25 Years of the Austrian State Treaty" in the Vienna Hofburg. Archpriest E. Miseyuk participated in the symposium.

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On May 11, numerous delegations from the socialist countries, past prisoners and other persons, arrived in the former concentration camp of Mauthausen to honour the memory of the victims of fascism and to lay wreaths. Archpriest Evgeniy Miseyuk laid a wreath on behalf of the Russian Orthodox Church.

On May 28, on the initiative of the Pro Oriente organization, the 26th ecumenical symposium: "Our Right to Life in the Light of Holy Scripture and the Teaching of the Holy Fathers of the Church" was held in Vienna. Metropolitan Nestor of Oltenia (Romanian Orthodox Church) read a paper. Archbishop Irinei and the cathedral clergy were among the guests.

On May 30, Metropolitan Nestor and the Romanian parish gave a dinner in honour of Dr. Franz Cardinal König, Archbishop of Vienna. Archbishop Irinei and Archpriest E. Miseyuk were among the guests.

On May 31, the Romanian parish in Vienna held a festal evening in its Kulturheim. Metropolitan Nestor read a paper on the theme: "The 2050th Anniversary of the First Centralized State in Dacia". Archpriest E. Miseyuk was among those invited.

On June 13, in the Roman Catholic Church of Maria am Gestade first mentioned in the history of the city in 1158, an ecumenical divine service was held. Archpriest E. Miseyuk and the cathedral choir took part in it. The choir sang canticles: "O Joyful Light" (music by A. Arkhangelsky), "Our Father" (music by N. Kedrov) and others.

On June 19, on the initiative of the Pro Oriente organization, the regular 27th ecumenical symposium was held in Vienna. Bishop Sava of Šumadija, a member of the Holy Synod of the Serbian Orthodox Church, and of the Mixed Orthodox-Roman Catholic Commission on theological dialogue, read the paper: "The Ecumenical Views and Contacts of the Serbian Orthodox Church". The choir of clerics, which had arrived from Yugoslavia with Bishop Sava, sang at the symposium. Archbishop Irinei and the cathedral clergy participated in the symposium.

On June 20, Bishop Sava visited the Cathedral of St. Nicholas. A luncheon was given by archbishop Irinei in his honour. The cathedral clerics were present.

Yaroslavl Diocese On April 14, 1980, Metropolitan Ioann of Yaroslavl and Rostov received a group of tourists from the GDR, headed by the Rev. Gunther Wasserman and the Rev. Peter Lobers, of the Evangelical Church. The guests visited the hierarch's new residence and got acquainted with the Church life of the diocese.

On April 20, the 3rd Sunday after Easter, of the Holy Myrrhophores, Vladyka Ioann ordained Hypodeacon Nikolai Chikhachyov deacon, during Divine Liturgy in the cathedral church, and on April 27, the 4th Sunday after Pentecost, of the Paralytic, ordained him presbyter.

On May 18, the 7th Sunday after Easter, of the Holy Fathers of the First Ecumenical Council, Metropolitan Ioann celebrated Divine Liturgy and, on the eve, officiated at All-Night Vigil in the Church of the Protecting Veil in Pereslavl-Zalesski.

On June 14, Saturday of the 3rd week after Pentecost, Vladyka Ioann ordained Hypodeacon N. Davydov deacon during Divine Liturgy in this church, and on June 15, the 3rd Sunday after Pentecost, ordained him presbyter.

On July 23, the Feast of the Deposition of the Lord's Robe in Moscow, Metropolitan Ioann celebrated Divine Liturgy in the cathedral church and ordained Hypodeacon Viktor Orlov deacon.

On August 10, the Feast of the Smolensk Icon of the Mother of God "Hodegetria", Vladyka Ioann celebrated Divine Liturgy in the Church of the Smolensk Icon of the Mother of God in Yaroslavl.

On August 21, the Feast of the Tolgskaya Icon of the Mother of God, he celebrated Divine Liturgy in the Church of the Holy Trinity in the village of Tolgobol.

On August 25, Metropolitan Ioann received a group of Roman Catholic tourists from France; they were headed by Father Pierre Tuleau, Father Charles Comb and Father Noel Manuelle.

On August 28, the Feast of the Dormition of the Most Holy Mother of God, Metropolitan Ioann ordained Hypodeacon Nikolai Zubkov deacon during Divine Liturgy in the cathedral church, and on August 29, the Feast of the Exaltation of the Saviour "Not Made by Hands", he ordained him presbyter.

On September 12, the Feast of the Translation of the Relics of the Orthodox Prince St. Aleksandr Nevsky, Vladyka Ioann celebrated Divine Liturgy in the Church of the Protecting Veil in Pereslavl-Zalesski. He preached a sermon about Prince St. Aleksandr Nevsky, great patriot of the land of Russia (Prince St. Aleksandr was born in Pereslavl-Zalesski.)

On September 16-17, the guest of Vladyka Ioann was Archpriest Aleksandr Turintsev, Dean of the Podvorye Church of the Three Holy Hierarchs in Paris. The guest from France visited the town of Rostov Veliki and got acquainted with its memorials and Church life.

On September 27, the Feast of the Exaltation of the Holy Cross of Our Lord, Metropolitan Ioann celebrated Divine Liturgy and, on the eve, officiated at All-Night Vigil with the Order of the Exaltation of the Cross in the Church of the Exaltation of the Holy Cross and of the Mother of God in Yaroslavl.

At the Liturgy, Vladyka Ioann delivered an exhortation on the Golgotha Sacrifice, on Christ's Cross and on the heroic feat of the Russian warriors on Kulikovo plain. The Russian warriors received a martyr's cross, like the Cross of Christ, denoting general resurrection. They fulfilled the words of Christ: *any man will come after me, let him deny himself, and take up his cross, and follow me* (Mt. 16. 24). The purpose of our life is to fulfil the commandments of Christ for love of God and our neighbour and to glorify, with good deeds and a pious life, the Cross of Christ and the Holy Resurrection of Christ.

October 6 is the day Metropolitan Innokentiy of Moscow and Kolomozh was canonized in 1977 by His Holiness the Patriarch and the Holy Synod of the Russian Orthodox Church. Soon

this, Metropolitan Ioann dedicated domestic chapel in the hierarch's residence to St. Innokentiy. On the occasion of the patronal feast of the church, Vladyka Ioann, assisted by some

clerics, celebrated Divine Liturgy and officiated at All-Night Vigil on the eve.

After the divine services in the cathedral church and other churches, Vladyka Ioann blessed the worshippers.

IN MEMORIAM



Archpriest **Boris Nikolaevich Pavinsky**, Honorary Rector of the Patriarchal Church of the Protecting Veil in Helsinki, Finland, passed away on March 26, 1980. He was born on January 29, 1905, in St. Petersburg into a family of a priest. In 1909, he finished the St. Aleksandr Nevsky Theological School and in 1915 the Petrograd Theological Seminary. He then entered the Petrograd Theological Academy, but in 1916, he was called up for military service. Since 1921 he lived in Finland.

Boris Nikolaevich was noted for his piety from an early age. He went, together with his parents, on pilgrimages to the Valaam Monastery of the Transfiguration of Our Saviour. His life's dream was to serve the Church in Holy Orders.

In 1947, Metropolitan Grigoriy of Leningrad and Novgorod (Lukov; † November 5, 1955) named him deacon in the Cathedral Church of St. Nicholas at the Epiphany in Leningrad. In 1950, Father Boris was named presbyter and appointed a supernumerary to the Helsinki St. Nicholas community. In 1959, Father B. Pavinsky was

designated Rector of the Church of the Protecting Veil in Helsinki where he served until 1978 when illness prevented him from carrying on his duties.

Taking into consideration Archpriest B. Pavinsky's pastoral services, Metropolitan Nikodim († September 5, 1978), appointed him honorary rector of the Church of the Protecting Veil.

The Supreme Authority of the Russian Orthodox Church conferred many decorations on Archpriest Boris Pavinsky, including the patriarchal cross. He also received the Order of the White Rose, 1st Class, of the Republic of Finland.

Father Boris was distinguished for his kindness and Christian patience, he strictly abided by the long-standing traditions and customs of the Russian Orthodox Church. He loved canonical services and officiated frequently; he also loved church singing in which he was well versed. He was sedulous in preparing his sermons, drawing on Holy Scripture and on the works of the Russian Fathers of the Church and patrology; his favourite preacher was Archbishop Innokentiy of Kherson and Taurida [Borisov, † 1857].

Father Boris was a considerate and solicitous pastor of his flock; in compliance with his pastoral duties, he visited his parishioners for soul-edifying conversations and held at their request, occasional offices.

At the invitation of the Supreme Authority of the Mother Church, Father Boris came to his Motherland on many occasions and visited the holy shrines of Moscow and Leningrad, as well as the Trinity-St. Sergiy Lavra.

Archpriest Pavel Krasnotsvetov, Superintendent Dean of the Patriarchal Parishes in Finland, arrived from Leningrad on March 28 to attend the funeral service. He conducted Matins and said a panikhida; the following day, on Lazarus Saturday, he celebrated Divine Liturgy and delivered a funeral oration.

The funeral service was conducted by Archpriest Pavel Krasnotsvetov, Archpriest Georgiy Kilgast, Rector of the St. Nicholas Patriarchal Church, and other clerics of the Patriarchal Parishes, as well as the priests of the Helsinki parish of the Autocephalous Orthodox Church in Finland — Archpriest Andrei Korelin, Archpriest Oleg Bergman, Archpriest Serafim Silin, Father Mstislav Mogilyansky and Archpriest Mikhail Krysin.

Archpriest P. Krasnotsvetov delivered a sermon calling on all to pray for Archpriest Boris. The parting words were spoken by Father Andrei Kudryavtsev.

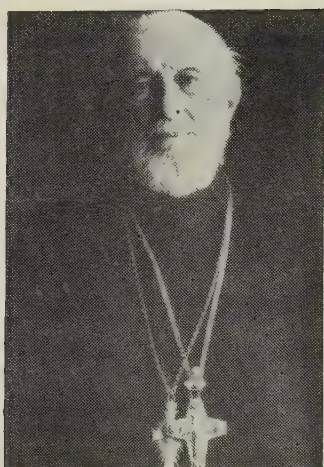
The coffin was taken to the St. Nicholas Church where the Lity for the Dead was said and then committed to the earth at the cemetery of the St. Nicholas Patriarchal Church. A wreath from the Supreme Authority of the Russian Orthodox Church was laid on the grave.

The kith and kin of the late Archpriest Boris Pavinsky arranged a funeral repast during which condolences were read out.

Archpriest Pavel Krasnotsvetov read the telegram from His Holiness Patriarch Pimen of Moscow and All Russia. There were also condolences from Metropolitan Antoni of Leningrad and Novgorod; from Metropolitan Yuveneriy of Krutitsy and Kolomna, Head of the Department of External Church Relations of the Moscow Patriarchate; and from Archbishop Kirill of Vyborg, Administrator of the Patriarchal Parishes in Finland.

Archpriest Georgiy Kilgast conveyed the condolences of the patriarchal communities of St. Nicholas and of the Protecting Veil to the family of the deceased. A council member of the Church of the Protecting Veil, A. V. Saarlo, read the message of condolence from Metropolitan John of Helsingfors (Orthodox Church in Finland).

*Archpriest
Pavel Krasnotsvetov*



Archpriest Mikhail Afanasievich Shtefirtsa, Rector of the Church of the Transfiguration in Baden—Baden (FRG, Central European Exarchate), passed away on August 29, 1979.

He was born on July 11 (old style), 1883, in the village of Matitsy, Orgeyev District in Bessarabia, into a family of an Orthodox priest. He completed four years of the six-year Kishinev Theological Seminary. He finished the fifth and sixth years at the Odessa Theological Seminary in 1908. In Odessa he was a psalm-reader at the Church of the Dormition and a teacher of catechism in a city school.

On July 22 (old style), 1909, he was ordained deacon by Bishop Anatoliy of Elisavetgrad (Kamensky; † September 20, 1925), Vicar of the Kherson Diocese, and on July 27 he was ordained presbyter to serve in the village church of Malaeshti by Archbishop Dimitriy of Kherson and Odessa (Kovalnitsky; † February 3, 1913).

In 1912, he was transferred to the department of the protopresbyter of the Army and Navy clergy and was appointed supernumerary priest of the military cathedral in Tiraspol for the pastoral guidance of wounded soldiers in the infirmary of the Eighth Army Corps. At the same time he was a teacher of Scrip-

ture in a local girls' gymnasium.

By the ukase of the protopresbyter, dated July 20, 1914, he was assigned to the army in the field, at first as a regimental chaplain and then in July of the following year as divisional chaplain.

On August 19, 1915, he was severely shell-shocked near Brest Litovsk and was taken prisoner by the Germans. As a priest, he guided the prisoners of war, first in the camps in East Prussia (Aris and Preische-Holland) and by the end of the war, in Spreewald (Kotbus and Guben).

One of the most outstanding features of Father Mikhail was his firm consciousness of the essential incorruptibility of his own affiliation to the clergy of the Russian Orthodox Church. In March 1921, His Holiness Patriarch Tikhon appointed His Grace Archbishop Evlogiy (Georgievsky; Metropolitan from January 17, 1922; † August 8, 1946) administrator a. i. of the Russian parishes in Western Europe. By the ukase of Archbishop Evlogiy, dated August 16, 1921, Father Mikhail Shtefirtsa was appointed Rector of the Church of the Transfiguration in Baden-Baden. In 1924, in accordance with the ukase of Metropolitan Evlogiy, he carried the duties of a travelling priest in France, remaining the rector of the church in Baden-Baden.

Having accepted the commission of Metropolitan Pimen of Moldova and Suceava (Romanian Orthodox Church), dated February 2, 1926, Father Mikhail at the same time served as the rector of the Romanian chapel, a property of Sturdza family, in Baden-Baden. Until his death Father Mikhail carried out his pastoral duties in Baden-Baden. Besides the two churches in Baden-Baden, Father Mikhail for many years guided the Church of the Holy Martyr Queen Alexandra in Bad-Ems. Until the end of his days, he served in the domestic chapel in Karlsruhe (the home of the former churchwarden of the Baden-Baden parish Geor-

giy Nikolaevich Kutepov, † September 15, 1951).

In October 1927, by the ukase of Metropolitan Evlogiy, Father Mikhail was sent to Leipzig to oversee the restoration of the Church of St. Aleksey of Moscow (the church was consecrated after its restoration on January 1928).

In April 1928, Metropolitan Evlogiy raised Father Mikhail to the rank of archpriest, and by the ukase of 1937 awarded him a palatine cross. In December 1947, His Holiness Patriarch Aleksey honored Father Mikhail with an ornamental cross; in August 1949—with a patriarchal certificate, and in 1951—with a mitre.

On August 9, 1959, on the occasion of the 50th anniversary of Father Mikhail's ordination, His Holiness Patriarch Aleksey gave him his own personally signed portrait and bestowed upon him the Order of St. Vladimir.

On August 5, 1979, Father Mikhail celebrated the 70th anniversary of his ordination. Archbishop Irinei of Vienna and Austria, administrator a. i. of the Baden Diocese, after Divine Liturgy presented him with a patriarchal award—the Order of St. Sergiy of Radonezh, 3rd Class.

Father Mikhail observed strictly the age-old traditions and customs of the Russian Church, firmly followed the Rule in vine services and church singing. He was noted for his straightforwardness, openness and paternal affability and kindness.

He conducted services usually in Church Slavonic, but where there were many Germans among the congregation, in German.

He was a zealous pastor, not slackening in his care for the parish, the church and its splendour. Father Mikhail preached during Divine Liturgy and at Night Vigil, at the administration of the Sacrament of Baptism as well as at funerals and other occasional offices.

Up to the last days of his life the very frail 95-year-old Father Mikhail tried to attend Divine services and receive Holy Communion.

For the Baptism of Christ

In the Name of the Father, and of the Son, and of the Holy Spirit!

These words, with which I preface my sermon, have a special significance today, because Epiphany is a feast when the Trinity is worshiped.

"The worship of the Trinity was made manifest. For the voice of the Father bare witness unto Thee, calling Thee His Beloved Son, and the Spirit, in the form of a Dove, confirmed the steadfastness of that word." And in many of the hymns sung on this feast it is definitely and clearly: "In Jordan the Trinity made manifest." Therefore if this day to worship the Trinity is given to us from above, from heaven, then, dear brothers and sisters, should be, for us too, the day of worship of the Trinity.

Our adoration of the Trinity began from the days when Christians first received Baptism. They were baptized in the Name of the Father, and of the Son, and of the Holy Spirit. Then in the Sacrament of Chrismation the Seal of the Gift of the Holy Spirit was placed upon the one being baptized. In this way he was stamped with the Seal of the Holy Spirit. It also says in this Sacrament: "As many as have been baptized into Christ have put on Christ."

These sacramental words received by us oblige us, dear brothers and sisters, to worship the Life-Giving Trinity all our lives.

The best way for a Christian to adore the Life-Giving Trinity is to pronounce the words: "In the Name of the Father, and of the Son, and of the Holy

Spirit," always before any undertaking. This will constitute our incessant worship of the Life-Giving Trinity.

Today, when it says of our Saviour that He "wrapped Himself in the waters of Jordan", the same can be said of each one of us. And we, too, who were baptized in the Name of the Father, and of the Son, and of the Holy Spirit, were also "wrapped by the waters of Jordan". For the Christian this is of great importance and adds joy to his life and daily acts.

I recall an important episode in the life of that outstanding ascetic—St. Basil the Great. From an early age it was his dream to be baptized in Jerusalem, in the River Jordan. In those days adults were baptized: men who were fully aware and wise through experience. St. Basil set out on a pilgrimage for the Holy City of Jerusalem where he was to receive Baptism in the Jordan from a bishop.

He reached the bank of the Jordan earlier than the appointed time. When the bishop arrived, he found St. Basil kneeling in prayer before the waters of Jordan River. St. Basil the Great prayed with special zeal and deep faith that the Lord might send him a sign during Baptism. When the great Sacrament was being administered there suddenly appeared a dove that flew above his head, and he understood that it was the sign he had been praying and asking for from the Lord.

In later years when he became the Bishop of Caesarea in Cappadocia, a big rich city, where as it happened he was born, he ordered a dove of gold to be made and hung above the altar in his cathedral church. At the tran-

Delivered by His Holiness Patriarch Pimen at the Night Vigil in the Patriarchal Cathedral of Epiphany on January 18, 1979.

substantiation of the Holy Gifts when St. Basil himself celebrated the Liturgy the gold dove moved its wings.

Well known is the fact that St. Basil the Great, when he was already a bishop, prayed fervently to the Lord to grant him the gift of praying in his own words at the celebration of the Eucharist. This gift was granted to him and he wrote those magnificent and profound prayers that make up the Liturgy of St. Basil the Great.

Thus does the Lord heed the prayers of His servants, and thus does He let the streams of the Jordan flow over those who need salvation.

At the Source of Grace—the Holy Cup

"I call upon Thee, O my God, my Mercy, Thou Who hast Created me, hast not forgotten one who has forgot Thee. I call Thee into my soul which Thou preparest to receive Thee." In this ardent prayer, the Blessed Augustine, in deep awareness of his own unworthiness and with the strength of his filial love, hope and trust in God, reveals in his *Confessions* with his God-given wisdom the mystery of man meeting God (Blessed Augustine, *Confessions*, Bk. 13. 1). It is through the Holy Spirit that the grace-filled majesty of life is comprehended and not in "the freedom of a fugitive slave"—in sinful arbitrariness, but in the holy union with the Trinity, for the Blessed Augustine says: "Heaven and earth, all that is in them, confirm from all sides that I should love Thee... my God" (*ibid.*).

Today, beloved brothers and sisters, many of you have been led to this House of God by the Holy Spirit, so that, through the Sacrament of Penance, you might prepare yourselves to partake of the Most Pure Body and Precious Blood of our Lord, that is to say, to open your soul for the meeting with our Lord and make it an altar of God, His footstool, His holy abode. St. Gregory of Nazianzus says: "The soul [of man] is a stream that comes to us from above. It has but one function, one and natural to it, to rise on high, to enter into communion with God, turning one's gaze incessantly to one's own" (St. Gre-

This, dear brothers and sisters, the one and most important admonition given to all of us by the Holy Church on the Feast of Our Lord's Baptism throughout one's life to worship Life-Giving Trinity. Our worship will be true if we say "In the Name of the Father, and of the Son, and of the Holy Spirit" before every one of our actions and thus dedicate every action to Life-Giving Trinity and this will constitute our fervent adoration. This is the exhortation we must bear along with us on this, our beloved, paternal feast. Amen.

gory of Nazianzus, *Works*, Vol. II, Petersburg, 1912, p. 178).

Regarding the continual gravitation of man's soul to his Creator and longing for Him, the blessed Staretz Silvanos says: "The soul needs the Lord and the grace of the Holy Spirit without which the soul is dead. As the sun warms and gives life to wild flowers which are drawn to it, so is the soul that longs for God drawn to Him and finds bliss in Him... and knows no rest and wants rest until it delights in the grace of the Holy Spirit" (Staretz Silvanos, *On Grace*). This is why we have come today to stand before the sanctuary of God's temple, awaiting in pious trepidation for the Holy Doors to open, that we might approach the Divine Cup, and through Holy Communion to unite with the Lord, Whom our soul yearns so much.

Human tongue cannot describe the feeling measure the profundity of God's love for us. Every day at Divine Liturgy, through the mouth of the celebrant, the Lord benevolently calls all of us to His salvific Table, to His Mystical Supper, in these words: *Take, eat; this is my body.... Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins.*

The abundance of grace and the plenitude of Divine Love which the Lord once gave to the Holy Apostles, are given in full to us today "unto remission of our sins and unto everlasting life."

the means to free ourselves from our sins and as the lofty benevolence of Divine Love for us. The Lord says: *Whosoever desire I have desired to eat this bread with you* (Lk. 22. 15); that is to say, to offer Himself for the Sacrifice of Redemption so that we, too, might have the courage to revive our souls through Him.

Such is His love for us and in its fulfilment the Lord broke His Most Precious Body and shed His Precious Blood, and so that He grants us the joy and comfort of communing in His Holy and Life-giving Sacrament. By partaking of the Holy and Life-Giving Sacrament, we, loved, not only lead the Lord into the temple of our soul but place ourselves before the judgement seat of God's eternal righteousness. How close, face to face, stood the Lord before Pilate, who had to stretch his hand to Him, to give and receive Him—the Divine Truth—in order to acquire the answers to all the questions tormenting him. But what he asked indifferently was: *What is the Truth?* (Jn. 18. 38).

Did not Judas dare eat together with the Lord at the grace-filled table during the Last Supper? But he left the Lord, the poor graceless stranger for eternal condemnation, despite the fact that the Lord had just washed his feet!

They were both so close to the Source of Divine Grace and Truth, and both turned themselves so far away from the Lord! So, too, was the case with the High Priest Caiaphas, into whose house the Lord was forcefully brought to be spat upon, mocked, humiliated and condemned.

Through extraordinary leniency to ourselves, or merely a desire to fulfil the obligatory rules of the Holy Church, we do not notice that we too are committing the same grave sin of cold indifference and insensitivity, despite the fact that St. Paul warns us: *Wherefore whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord... and bring damnation to himself* (1 Cor. 11. 27-29).

Communion in the Holy and Life-Giving Sacrament of Christ is a union of love with the Lord. A living meeting with Him takes place in our souls and hearts, as the Saviour Himself witnesses:

He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him (Jn. 6. 56). How pleasing it is to see a fasting Christian crossing himself devoutly and reverentially approaching the Holy Cup as though Christ Himself! But how sad to see a Christian leaving after the salvific and grace-bestowing meeting with the Lord as though he had not communicated in His Divine Mysteries! And instantly anger flares up in the eyes that had just gazed with deep emotion upon the Holy of Holies, and hatred begins to boil against others. Some, while still in the church, the service not yet over, with lips that had just received Holy Communion, begin flippantly criticizing their neighbour, not excepting the pastor from whose hands they had just received the Holy Gifts.

Having met the Lord Who mercifully promises them Eternal Life, they act as though they were in the house of Caiaphas, coercing Him to dwell in their souls; they received the Lord according to the law in order that He might take upon Himself their sins. Where is the gratitude for the Divine Gift received? Where is the soul's joy at meeting the Lord? And where is that holy fear of desecrating and losing His divine presence and grace?

At such moments, one cannot help recalling the unearthly joy that filled the Holy Apostles on the Sea of Tiberias when the beloved disciple recognized the Lord standing on the shore and exclaimed: *It is the Lord!*

Zacchaeus from joy that the Lord had paid him a visit swore to give half of his wealth to the poor and to restore fourfold to any he had offended (Lk. 19. 8).

With what piety and joy the hearts of the travellers (Luke and Cleopas) to Emmaus burned when they received the blessed bread from the hands of the Risen Lord, bread that we receive today, too, through His ineffable goodness (Lk. 24. 30-32).

Since the day of the first Communion, each soul has been blessed so as to be the abode of the Holy Spirit—a living vessel containing in itself the Holy of Holies—the chamber of the Lord. "He, Who sits in glory upon the throne of the Godhead", Who is served in fear

by the Cherubim and Seraphim and Who, through the Holy Sacrament, dwells in our soul; Who blesses and gives life to it with His Divinity and makes it a paradise. What joy and holy fear of God should fill our conscience at the moment when we partake of the Holy Sacrament of Christ!

To the end of our lives we should be aware that we are not alone, that we are helped by God's grace and love, that the Kingdom of God is verily within us, and that God's Throne of Glory is in our soul. Conscious of this inscrutable majesty, dare we desecrate, with our sins, the shrine of our soul, chosen and blessed by God?

Beloved, fellow-partakers of the Divine Supper and fellow-communicants in His Divine Love, in order to avoid making our meeting with the Lord a fleeting moment and our soul becoming devastated, let us exert holy effort, in our love for the Lord and with all the goodness in our soul, to live an earnest God-loving life, not for the sake of men's praise and self-consolation, but for the sake of the salvation of our soul, for the Lord and His joy in us. You know that the Lord delivers man's soul from sin and death—eternal perdition—at the price of His Most Precious Blood. With His Divine Love He purifies, saves and elevates it to its pristine goodness, to reign with Him in the eternal benevolence and glory of His Heavenly Father!

St. Macarius the Great says: "Do what is right, accomplish it in the inner man where Christ's altar stands within an unpolluted sanctuary, and may the testimony of the conscience glorify Christ's Cross which purifies thy conscience from mortal sins... and thus thy soul will enter into communion with God, as a bride with her bridegroom.... [Because] just as man gathers carefully into his house all his goods, so does the Lord gather and place into his abode—[our] soul and body—the heavenly riches of the Spirit (*Philokalia*, Vol. 1, p. 243). The holy ascetics give us such God-wise advice so that we might preserve our soul as "an unpolluted sanctuary of God".

The act of our deification involuntarily raises the question: How can we attain to such wonderful and incompre-

hensible closeness to the Lord when our soul is covered with sinful filth: our body is a prey to vile lusts and passions? And the Lord, transfiguring weakness of our nature through sacrificial love, consoles us: *...though your sins be as scarlet, they shall be as white as snow, though they be red as crimson, they shall be as wool* [if you will] *put away the evil of your doings from before mine eyes* (Is. 1, 18).

In another place the Lord says: *I desire mercy not sacrifice* (Hos. 6). That is to say, the Lord expects from us inner spiritual regeneration of goodness and not a soulless, formal fulfilment of Christian duty, in order to adopt us in the image and likeness of Himself. It is not by chance that the Holy Church tells us: "With faith and in the fear of God draw near!"

Only by living in the fear of God may we preserve our sacred love for Him; only with faith that the Lord desires the salvation of every lost soul may we hope that the Benevolent Lord will not overlook even a grain of our faith. Even a small spark of our love for Him can make us worthy partakers of His Divine Sacrament—the table of His glory.

When approaching to receive this wonderful blessing, we should, before in sincere repentance prepare our souls for a worthy meeting with the Lord, disclose our love for Him in fervent prayer, so that the entry of the Lord into the abode of our soul should be to our salvation and a joy to saints and angels, for the Heavenly Bridegroom has found our soul worthy of Him.

Let the words of the Blessed Augustine be a help of grace when we pray to the Lord: "O God, Thou Who liftest me, a humble one, and givest rest to those that labour, Thou Who hearest confession and remittest my sins... turn me to Thee, my Creator, and drawing ever nearer to the Source of Life, and in His light see Light, be perfected, be illuminated, and find happiness" (Blessed Augustine, *Confessions*, Bk. 12, 26; Bk. 13, 4). Amen.

Archbishop NIKOLAI
of Kharkov and Bogodukhov

On the New Year

This moment is the border line between two periods—between the outgoing and the coming year. Seemingly nothing changes. Time goes on the same, and the same obligations confront us. We, too, remain the same. At this night, which separates yesterday from tomorrow, is for all of us an important dividing line.

For us believers this moment is especially significant, because it gives us another opportunity to ponder over the meaning and merit of our life, and on the value of our soul, whose presence on earth is immeasurable by Time of space. The Lord tells us: *For what is man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?* (Mt. 16. 26).

We, brothers and sisters, have gathered today before the miraculous icon of the Mother of God, Who has honoured our church with Her choice, to pour out Her all the good feelings in our soul—gratitude and prayer, as well as supplications and joys. We turn to Her from year to year, because She has bestowed benevolences in the past year and preceding years, and we hope to receive Her blessing for the coming year as well.

The merit of a Christian life depends on how far it participates in Life Eternal. Eternity is not an infinite succession of events which, following one after another, determine the flow of time. Eternity is a new state of perfect existence in the likeness of the Divine Being, the communion of the divinely created nature of man with God the Creator. Therefore, Eternal Life begins here on earth, in the Holy Church, through the grace-filled regeneration of man. It does not cease with the last breath, but progresses into perfect existence. The Church is the Great Creation of God, in the continuous creation of which we, too, participate *as lively stones* (1 Pet. 2. 5) of the House of God, as members

of the one Body of the Holy Church (1 Cor. 12. 27). That is why man's every good deed always leaves a trace, it is never in vain and does not disappear, but continues on, because we receive from past centuries, from past generations, spiritual gifts with which we live and which we use, and by preserving them we pass them on to those who come after us.

Great is man's responsibility. What can we leave behind us? As parents leave their spiritual treasure to their children, rejoicing that this spiritual gift will continue in them, so the Church, passes on to those who have received rebirth at the font of Baptism, the abundance of grace enjoyed by all the members of the Church, her spiritual children, who have lived before them. And indeed, brothers and sisters, as we stand here, in this church, praying to God, do we think for a moment, that after we are gone, we shall leave nothing behind us?

We recall the great saints, who have behested us to observe Orthodoxy strictly and to preserve our holy shrines, who have nurtured and strengthened their faith and set us an example of how to serve the Motherland. Reverently receiving into our hearts the spiritual heritage of the Fathers, we hand it on to our successors—our children and grandchildren, and to all those who will live after us. That is why, on the day when we sum up our past, on this night, before the first day of the new year and the last of the old year, we first turn our gaze within, look into our soul, into the depths of our heart, to read there what we have written in the past year. Are there many incorruptible treasures? Kind wishes and good deeds? Have we comforted many? Have we given much from our material wealth to help others? Blessed is the heart that has preserved and multiplied within its depths these spiritual gifts!

But great is the grief of the man who, upon examining his conscience, finds that in the past year he has accumulated in his soul cruelty, emptiness and darkness. Does not find there a single good deed or a kind wish. For every-

Delivered in 1979 by Archbishop Pitirim of Volokolamsk in the Church of the Resurrection (Voskresenie Sloveshcheye), Nezhdanova Street, Moscow.

thing accumulated by man for his own sake, falls into the bottomless pit of self-love, his pride and avarice. The heart of such a man does not become an incorruptible treasure for Eternal Life.

And so, having glanced into the past year, into ourselves, let us now answer to God for what we have done in the year that has passed. And let us thank God that He has granted us time to complete our Christian life, and thank Him for awakening in us a desire to do good.

It is impossible for any amongst us here, even the most scrupulous and the strictest, not to find a single good act to his name. We have, brothers and sisters, kind wishes and good deeds, not as many as we might wish, but they are there. We have kind feelings which at times fill our hearts to overflowing, but they will evaporate as steam if they are not converted into intentions and deeds pleasing unto God!

We also feel zeal for the Church, we desire to pray, to come to the temple in order to be here, even for a little while, with God; to be with those who stand next to us, filling the air with the warmth of their faith, their love and prayers.

However much we may condemn ourselves for the foolish things we have done in life, God knows that, small though it may be, there is a place for Him warmed by faith in our heart. And into this deep abode of the heart we gather the spiritual gifts given to every man living on earth.

So let us endeavour to enlarge this abode of our heart. Recalling the Apostle's words: *...our heart is enlarged. Ye are not straitened in us, but ye are straitened in your own bowels. Now for a recompence in the same (I speak as unto my children,) be ye also enlarged* (2 Cor. 6. 11-13), let us thank God.

Who has granted us to enter the new year, to cross the threshold of this conditional time in order that in the new year we might enlarge the treasure-house of our heart, that we might, according to the Holy Fathers, stretch the wings of our soul—fast and prayer. That there be much space in our heart for faith, piety, and love of men. And that the Holy Orthodox Faith will raise God the Church's common prayer to the whole world, for all men. And our soul will be radiant and affable. And every man will find a place in it—find sympathy for the fate, life and affairs of each man living on earth.

Let us thank God for gathering us today in this temple, to receive His blessing for the coming year.

Let us ask Him to preserve in us the good, pious feelings we have brought with us to this church, in the day before us.

I recall again the heartfelt words of the late Patriarch Aleksiy who said: "A thanksgiving prayer is a hand outstretched to receive new mercies from God." It is therefore not for nothing that the Church teaches us to thank God for every day lived, and to begin our prayers with thanksgiving. It is not by chance that we bless the first day of the new year with a thanksgiving meal.

And so let us thank God, brothers and sisters, for granting us life to do good. Let us be grateful to one another that we feel in this place as members of one cordial family. Let us thank God for giving us more time to be good Christians and to fill our inner world with such spiritual treasures as can be taken with us into Life Eternal. And there we shall share with great strength the joy we experienced here—the joy of faith, the joy of Church life, the joy everlasting. Amen.



PEACE MOVEMENT

CHURCH FOR SOCIETY

Patriarch PIMEN:

“We Are Offering Fervent Prayers for the Success of the Madrid Meeting”

The episcopate, clergy and laity of the Russian Orthodox Church attach great importance to the success of the meeting of representatives of states, which participated in the Conference on Security and Cooperation in Europe, taking place at the moment in Madrid. We view as success the agreement of the participating states to renounce the policy of military confrontation and its consequences—the further unrestrained increase in the quality and quantity of nuclear weapons, which are deployed on the territory of countries that have signed the Helsinki Final Act — and return to the policy of detente, with special emphasis being placed on military detente in Europe and its most important condition — disarmament.

What are we churchmen doing to achieve this end?

First of all we are offering fervent prayers for the success of the Madrid meeting. We thereby confidently trust that we shall reach the depth of Divine love poured into men's hearts by the Holy Spirit (Rom. 5.5) and trust that they will be heard by the Heavenly Father (Mt. 18.19; 21; Lk. 8.50).

We are striving to unite our efforts with the efforts of all men of good will in order to consolidate together good-neighbourly relations of European nations and states; to develop mutually beneficial cooperation among Helsinki

countries, to increase confidence and understanding among them.

Conscious of the special responsibility for the condition of the whole world resting on the two powers — the USSR and the USA, the Russian Orthodox Church and other Christian Churches and religious associations of the Soviet Union, and the Member-Churches of the National Council of the Churches of Christ in the USA are endeavouring to support jointly the Helsinki Final Act, to promote the ratification of SALT-2 and the SALT-3 negotiations. The meeting of representatives of Churches in the USSR and the USA, held in Geneva in August 1980, was aimed at the same goal; the joint document “Christ Is Our Peace” was also signed at this meeting; it supports the Madrid Meeting and the principle of Churches of the two great powers working for disarmament.

In October 1980, at the Trinity-St. Sergiy Lavra near Moscow, the Fourth Theological Conversations took place between representatives of the Russian Orthodox Church and Pax Christi International—a world peace movement of the Roman Catholic clergy and laity. In their joint communique both sides supported the Madrid Meeting, detente in the military province, and the holding of a conference on disarmament in Europe. The participants in the conversations stressed the duty of Christians to help develop a system of security which would further disarmament.

The Conference of European Churches did a great deal, with our partici-

statement of His Holiness Patriarch Pimen of Moscow and All Russia made to an APN correspondent on November 18, 1980.

pation, to prepare and ensure that the Madrid Meeting would pass favourably. Thus, in May-June 1980, the Fourth Post-Helsinki Consultation of the CEC was held in El Escorial, Spain. It was devoted to questions of security and cooperation in Europe, including the Madrid Meeting. The consultation worked out valuable recommendations by CEC member-Churches on concrete measures in support of detente and disarmament in Europe.

Representatives of our Church have taken an active part in implementing the measures of the World Council of Churches directed at strengthening security and cooperation in Europe. This was on the agenda of the consultation of the WCC leadership and representatives of the WCC member-Churches from socialist countries which took place in Budapest in January 1980. The agenda of the regular session of the WCC Commission of the Churches on International Affairs held in February 1980 in Larnaca, Cyprus, included a point in support of the Madrid Meeting, and a special statement "Efforts for Peace" was adopted. The WCC Central Committee at its 32nd session in August 1980 in Geneva, reviewed and expressed support for the constructive working of the Madrid Meeting and also approved the participation of WCC member-Churches in the programme in support of military detente and disarmament in the sphere covered by the Helsinki Conference.

The Christian Peace Conference in the current year implemented a big programme to help make the Madrid Meeting a success. This theme was extensively discussed at the enlarged meeting of the CPC Presidium, which took place in Mülheim, FRG, in April 1980. In Budapest in May 1980, the CPC International Seminar "Creation of Detente and Trust" was held. It issued a special statement which included an analysis of the current international situation in Europe and described the task of Churches

and Christians to help consolidate mutual understanding and trust on the continent and to promote the success of the Madrid Meeting.

The CPC Continuation Committee, the leading organ, after the All Christian Peace Assembly, of this Christian peace movement, at its regular meeting in October 1980 in Eisenach, GDR, considered this question from all sides and signed a letter addressed to Churches and Christians urging them to work for positive results from the Madrid Meeting and for concrete measures towards disarmament in Europe. A special statement on detente and disarmament and a letter addressed to representatives of states taking part in the Madrid Meeting were also signed.

We attach special importance to the permanent participation of representatives of our Church in the work of the Soviet and international committees for security and cooperation in Europe, which have exerted great effort to create favourable conditions for the holding of the Madrid Meeting.

In my messages to the participants in many of the ecumenical conferences named above, and in my speech at the World Parliament of the Peoples for Peace held in Sofia in September 1980, I have urged the Churches and religious circles in the signatory countries of the Helsinki Final Act to develop cooperation among themselves and other peacemakers; to help effectively put an end to the arms race; to support the advancement of nations and states along the road to disarmament, to strengthening of detente, trust, and mutually advantageous cooperation, for lasting and just peace in the world.

May the blessing of the Lord be upon all those who are exerting their efforts to establish peace in Europe and throughout the world. May they help bring about as quickly as possible *abundance of peace* (Jer. 33.6) for mankind, and effectively serve to increase peace and justice for all men!

Through the Grace of God, the Russian Orthodox Church has started the new year of 1981. This will be especially significant for all the believers of our Holy Church for they will mark the anniversary of the Local Council of the Russian Orthodox Church (May 30—June 2, 1971) and 10th anniversary of the enthronization of His Holiness Patriarch Pimen of Moscow and All Russia (June 1971). Above: June 6, 1971, Holy Trinity Day. His Holiness Patriarch Pimen solemnly welcomed at Trinity-St. Sergiy Lavra. Below: June 2, 1971. The 6th and last session of the Local Council at which His Eminence Metropolitan Pimen of Krutitsy and Kolomna, Patriarchal Locum Tenens, was elected the Patriarch of Moscow and All Russia

FOR THE 10th ANNIVERSARY OF THE 1971 LOCAL COUNCIL
AND THE PATRIARCH'S ENTHRONIZATION

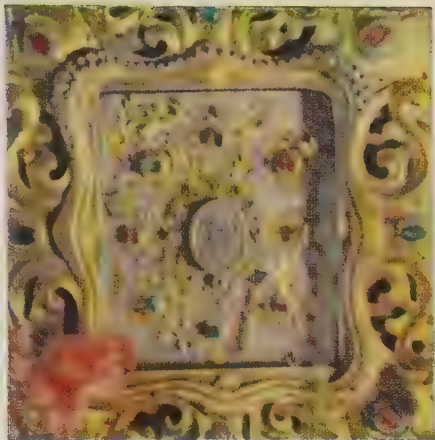




"Today the Virgin gives birth to the Maker of all. Eden offers a cave and a star discloses Christ, the Sun, to those in darkness. Magi, enlightened by faith, worship with gifts: shepherds behold the wonder and angels sing praises, saying: Glory to God in the highest.

(Apostichon from the Christmas Service)

Above, right: The deeply revered Zhirovitsy Icon of the Mother of God of the Zhirovitsy Monastery of the Dormition, Minsk Diocese. On September 2, 1980, the akathistos to the Mother of God was read before the deeply revered icon by an assembly of hierarchs. Middle photo (left to right): Archbishop Feodosiy of Smolensk and Vyazma, Metropolitan Aleksiy of Tallinn and Estonia, Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, and Bishop Afanasiy of Pinsk during the reading of the akathistos

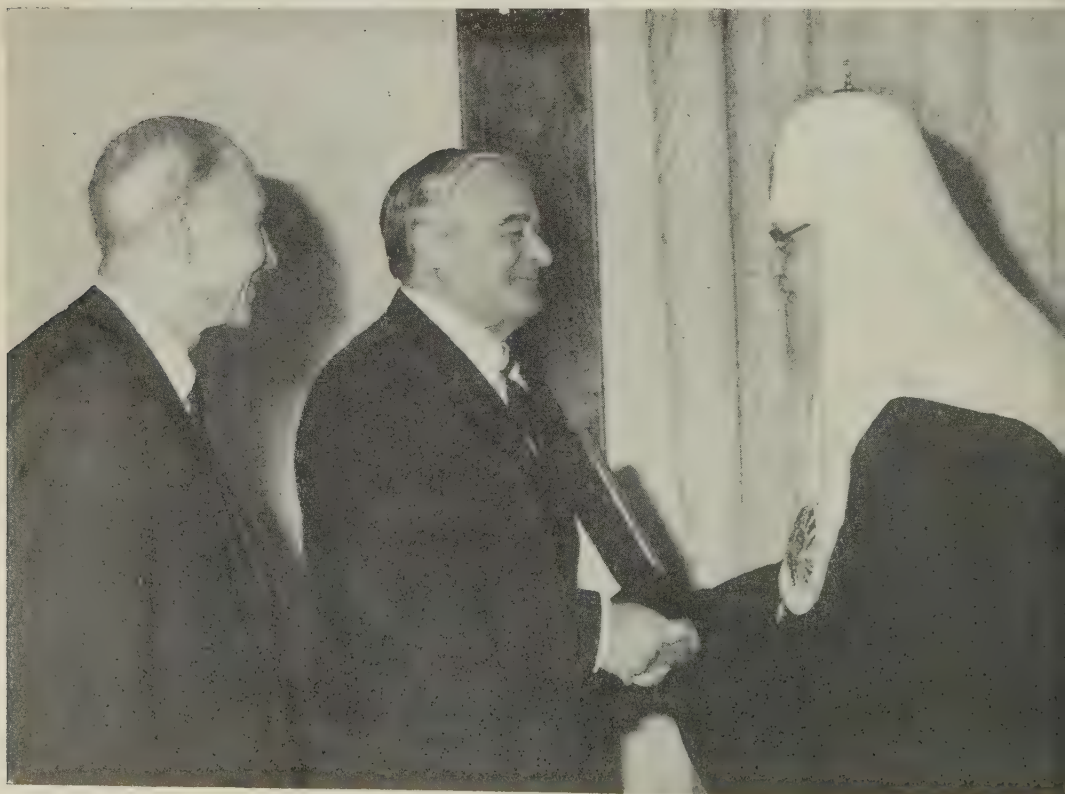


In the Cathedral Church of the Holy Spirit in Minsk on August 31, 1980, the 14th Sunday after Pentecost, the day Archimandrite Afanasiy was consecrated Bishop of Pinsk
(See JMP, 1980, No. 11, p. 9)





November 18, 1980, in the Kremlin, V. V. Kuznetsov, the First Vice-President of the Presidium of USSR Supreme Soviet, presenting His Holiness Patriarch Pimen of Moscow and All Russia with Order of Friendship of Nations. Present at the ceremony were M. P. Georgadze, Secretary of Presidium of the USSR Supreme Soviet, V. A. Kuroedov, Chairman of the Council for Religious Affairs of the USSR Council of Ministers, Protopresbyter Matfei Stadnyuk, secretary to His Holiness Patriarch. V. V. Kuznetsov and M. P. Georgadze warmly congratulated the Primate of the Russian Orthodox Church with the high award
(See p. 4 and JMP, 1980, No. 8, p. 10)



Theological Foundations of the Churches'

Peacemaking

The purpose of this paper is to bring to light specific Christian foundations which Churches, Christians and their respective organizations can build upon to put their peacemaking into practice. With this in mind we will examine a group of theological arguments, organized in three interdependent divisions.

I. Doctrinal Foundations

(a) *There are three that bear record in heaven, the Father, the Word, and the Holy Ghost* (1 Jn. 5.7).

It is written in one of the *Lives* of Sergiy of Radonezh that he built, in the monastery founded by him, a church dedicated to the Life-Giving Trinity, so that contemplation of the Holy Trinity would conquer the fear of the hateful discord of this world". The image of the Trihypostatical God, as presented in the New Testament Revelation, speaks of the human consciousness above all of the great reality of love that lies at the foundation of all being, thereby excluding all hostility, discord and distance as unnatural. Love is the essence of the intra-hypostatical life of God. It is also the essence of all divine acts of creation, redemption and restoration.

(b) *"I believe in... the Catholic Church"*

The highest God-Man reality, which is given to the world by Christ the Saviour and abides on earth until the end of time (Mt. 16. 18), is the Church — His Body (Col. 1. 24). The Church being the plenitude of Christ (Eph. 1. 23), being One, is everlastingly interpreted and reflected in the diversity of individuals who comprise her. This Note of the Church is termed "catholicity" (*katholos*), which, due to the meaning of the word *olos*, may be expressed as "integrity", "unity"; "Catholic" likewise means "whole", "unity".

The paper read at the Fifth Theological Conferences of Representatives of the Russian Orthodox Church and the Evangelical Lutheran Church of Finland. Turku, June 1980. Abridged from the English edition — *Ed.*

ted". The first teachers of the Slavs, Sts. Cyril and Methodius translated *katholiko* as "sobornost", meaning, of course, not sobornost in the sense of a quantity of voices, but in the sense of a unity of being, of goals, and of the whole spiritual life of the Christian organism, which encompasses all the faithful, regardless of local, ethnographic, historic or other peculiarities (P. Florensky, *Ponyatie Tserkvi v Svyashchennom pisanii* [Concept of the Church in Holy Scripture]. — "Theological Studies" No. 12. Moscow, 1974). But the Church, being not simply one of the realities of the world, but indeed its ideal completion, shows by her ontological structure — sobornost — the standard of existence in the world and the nature of inter-human relations in it. This standard was most vividly portrayed by the Apostle in the image of the body, which is made up of many members vitally interrelated with one another: *Now ye are the body of Christ, and members in particular* (1 Cor. 12. 12-27). This image conveys not only simple harmony, but a more perfect harmony — an organic one, not simply a "peaceful coexistence", but complete peace, the natural condition of every healthy organism. Thus the property of the Church, sobornost (catholicity), is a type of entelechy (inner purposefulness, achieved goals through activity), or, in the words of Aristotle, the worldly relations of men in the peace for which humanity thirsts, and to which it is directed by the Christian Churches.

(c) *And hath made of one blood all nations of men* (Acts 17. 26).

The biblical teaching of the unity of all men through their physical lineage is one of the most obvious theological foundations for the peacemaking of Christians and the Churches. This teaching, as contained in the Old Testament of the Judaic religion, was, however, deeply undermined in time by the distorted interpretation of the idea of divine selection, which led to antagonism between the Jews and other peoples. Only the fulfilment of the law — Christ (Rom. 10. 4) broke down the

wall of partition between them (Eph. 2. 14-16) and gave mankind entry to the holy of holies of the mystery of human relations, by pointing out that in the eyes of God *there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all* (Col. 3: 11). In the Christian consciousness all nations represent one fraternal union not only because of *one blood*, but also because of One Christ Who sacrificed Himself for all humanity and calls every man to salvation. Hence the breaking of peace and attacks by one nation against another are considered by Christians to be open fratricide in the full sense of the word, as a crime not only against the blood but against the spirit as well, and furthermore as a senseless challenge to Christ Who is our Peace (Eph. 2. 14).

II. Ethico-religious Foundations

a) *My peace I give unto you* (Jn. 14. 27).

The peace of Christ surpassing in strength and depth of spiritual blessing all human ideas and understanding (Phil. 4. 7) by its very essence should serve as the first spiritual impulse toward Christian peacemaking in all spheres of life. God, in His love, is prepared to pour out, and already has poured out, especially in the Church Sacraments, the plenitude of His Grace upon all those who believe in Him. However, many Christians have hidden themselves from its light because of the will of the *old man* (Rom. 6. 6) within themselves. It is always the Churches' urgent task to show, help and compel Christians *in season* [and] *out of season* (2 Tim. 4. 2) to live their lives in accordance with this invaluable gift of God. "Acquire the spirit of peace," writes the great Russian saint, Serafim of Sarov, "and around you thousands will be saved."

This salvation, however, is not a juridical act of God which will take place after a person's death, but is rather a living process of deification, beginning and developing on this earth in this mortal body. One who has obtained the peace of Christ indeed saves many others from all evil, both inwardly and

outwardly, instilling in men's souls the spirit of peace, in their consciousness and intellect—ideas and deeds of peace and exerting a deep, pacifying influence on the feelings of others through his own radiant appearance. Thus the peace of Christ, obtained by true Christians, becomes that good leaven (Lk. 13. 21) in Churches and communities which affects beneficially the external world and all inter-human relations, thereby promoting the establishment of peace on earth.

(b) *Love one another* (Jn. 13. 34)

Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; That ye may be the children of your Father which is in heaven... Be ye therefore perfect, even as your Father which is in heaven is perfect, says the Lord (Mt. 43-48). The new commandment of love (Jn. 13. 34) given by Christ our Saviour to His followers places human interrelations on a new foundation, hitherto unknown to the world. With His teaching of love for one's personal enemies, unprecedented in history, the Lord revealed to man the all-conquering power of goodness.

Charity, says St. Paul, suffereth long and is kind; charity envieth not; charity vaunteth not itself, is not puffed up. Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; Rejoiceth not in iniquity, but rejoiceth in the truth. (1 Cor. 13. 4-6). All of these features of love, which comprise the very essence and goal of genuine Christian life, more than testify to the human awareness of the truth of that foundation upon which Churches build their peacemaking. Where there is true love there is also genuine peace or, at least, sincere seeking and striving for peace. These two properties are inseparable in the new (2 Cor. 5. 17) Christian. This is what St. John Chrysostom writes: "If there is peace, there will be love. And, in the reverse, where there is love, there is peace" (St. John Chrysostom. Works, Vol. XI, St. Petersburg, 1905, p. 216).

(c) "Love realized is beauty"*

This thought (in its corresponding context) of the great Russian theologian and thinker, Father Pavel Florensky, stressed from a new perspective the ontological significance of beauty in the world, namely its profound identity with love, a fact hidden in theology before his day.

"Man's knowledge of God inevitably reveals itself in an active love for His creatures, as already revealed to me by immediate experience. And the manifestation of love for His creatures is perceived concretely as beauty" (P. Florensky, *Stolp i Utverzhdenie Istiny*, p. 83). The very spiritual life of a Christian is none other than the re-creation of the incorruptible beauty of man's soul and body, that is why "askesis", in the thought of P. Florensky, "creates not a 'good' man but a magnificent one, and the distinctive feature of saintly hermits...is spiritual beauty, the dazzling beauty of a radiant, shining personality, which the obese and carnal man can never attain" (*ibid.*, p. 99). Hence even the spiritual perfection of a Christian should be realized, first of all, in aesthetic categories, and then in moral, intellectual and other categories. The Fall caused a division in the very composition of man, giving a pseudo-autonomy to mind, heart and body, which has led to cruel antagonism between them (*For I delight in the law of God after the inward man: But I see another law in my members, warring against the law of my mind* [Rom. 7. 2-23]). The re-creation, therefore, of the integral unity of one's being is the task of every Christian. And this unity is possessed by one in whom all feelings, thoughts, desires and inner impulses are in full mutual agreement and unity, that is to say, he is a Christian who abides in spiritual peace—in peace with God, with his conscience and men. But what exactly is this state attained? Being in essence the sought-after *bond of perfectness*, i.e. love (Col. 3. 14), it is peace according to inner experience and spiritually it is "perceived as a thing of beauty".

III. Material and Psychological Foundations

(a) *Blessed are the peacemakers* (Mt. 5. 9)

The deep spiritual and moral content of the Beatitudes (Mt. 5. 3-12) often obscure their primary accent — the psychological accent on the promise of each commandment: *Blessed are*. It is clear that beatitude, as indicated by our Saviour, does not take the form of a juridical order for certain norms of behaviour, nor do any of the Gospel commandments take such a form. The commandments are God's call to attain the properties of *the new man*. However, it is important in this instance, as in general, to stress that the fulfilment of any commandment, i.e. the attainment by a Christian of any new property, is always accompanied by an inner experience of beatification* to some degree specific to each commandment. These new properties, being the gifts or fruits of the Holy Spirit to faithful Christians, are described, for example, by the Apostle as *love, joy, peace*, etc. (Gal. 5. 22-23). Throughout the Holy Scriptures emphasis is placed on the special spiritual satisfaction that derives from fulfilling *the law of Christ* (Gal. 6. 2), which is incomparable in its sublimity to any earthly pleasure (1 Cor. 2. 9). And if the peacemakers are called *the children of God*, the appellation surely carries with it that maximum state of joy, heavenly glory, radiance, and so on, possible for man.

(b) *Glorify God in your body* (1 Cor. 6. 20)

One of the principal and distinctive traits of Christianity in comparison to many other religious and philosophical teachings is its high regard for the body. Not only the soul, but the whole man becomes a partaker of *the divine nature* (2 Pet. 1. 4), for he is united in soul and body with Christ in the Holy Eucharist. God Himself is concerned for our transitory existence to the extent

* One of the most wonderful ascetics of the Russian Orthodox Church in the 19th century, Bishop Ignatiy Bryanchaninov († 1867), wrote: "Every feeling and condition of the renewed nature constitute beatitude of necessity". Bishop Ignatiy Bryanchaninov, *Works*, Vol. I, St. Petersburg, p. 520.

* P. Florensky, *Stolp i Utverzhdenie Istiny* (Pillar and Ground of the Truth), Moscow, 1914, p. 75.

that even the hairs on our heads are numbered (Mt. 10. 30). It is fully clear that God wants man to rejoice not only in his soul, but in his body as well (Jn. 2.1-11). The Word of God does not ignore, degrade, or forbid what is essential and proper for the body, but warns man against turning the care of the body into lust (Rom. 13. 14). Hence it becomes clear why the Holy Scriptures contain insistent calls not only to full and complete peace, but also, concretely, to one of its aspects — *shalom*, to peace, chiefly external, which ensures a tranquil life of material security in every sense of the word. These calls bear witness to God's good will not only towards man's spiritual but physical life as well, which in turn serves as one of the impelling reasons for Christians and Churches to show sincere concern for men's external well-being, primarily, "that the whole day may be peaceful" [The Great Ektene] as the basis for all material blessings, guided by the eternal word of Christ: *these ought ye to have done, and not to leave the other undone* (Mt. 23. 23).

(c) *Choose Life* (Deut. 30. 19)

If we look closely at the unfortunate effects of the phantoms of war, not to mention war itself — international tension, mutual suspicion of nations and the resultant arms race — we can easily see one of the most important theological foundations of the Church's struggle for peace. Bread is withheld from hundreds of millions of the hungry and poor. Millions of sick and dying are without even the most primitive medical aid. Illiteracy holds whole nations in a disastrous condition. Fear is growing of a future apocalyptic disaster and because of this men's hearts will fail them (Lk. 21. 26).... And all the while, basically wealthy nations are spending over a thousand million dollars a day on the production of the weapons of death! How just was the observation in the document "Choose Life"* that widespread moral devastation, cynicism and hopelessness are

the only rewards [of the arms race].*

The degree to which all of this "corresponds" to Christian ideals is obvious. Therefore the active struggle by means inherent in the Churches against the verily many-headed *beast that ascended out of the bottomless pit* (Rev. 17) is now an urgent necessity. For the Christian Churches view life as the supreme creative act of God, then they are obliged to be the "restraining" (2 Thess. 2. 7) principle which blocks the road to death in all its forms and manifestations. "We must achieve recognition of the right to life of every individual and every nation. The struggle for this right is the struggle for peace among nations"*** said His Holiness Patriarch Aleksiy, expressing the will and thoughts of many millions of Christians.

IV. What will ye do in the day of visitation (Is. 10. 3)

The theological considerations presented here reflect to a certain extent generally professed views on the foundations of the Christian approach to the question of consolidating peace on earth.

The Russian Orthodox Church has expressed at the highest level her position on the question of war and peace at the 1971 Local Council, which adopted a clear peacemaking programme that has become the basis for a series of subsequent major international conferences and other numerous peacemaking acts, resulting in significant documents such as the one by the USSR and the USA Church representatives entitled "Choose Life". It says specifically: "Even now, only twenty years separate us from the moment when we will be called upon to mark prayerfully the bimillenary of the coming to the world of our Lord and Saviour, Jesus Christ the Prince of Peace. How shall we meet that day? In what state shall we present our planet to the Creator; shall it be a blooming garden or a lifeless, burnt out

* The Joint Statement of the Representatives of Churches of the USSR and the USA at the consultation in Geneva in March 1979 on the question of Church responsibility for disarmament.

* *The Journal of the Moscow Patriarchate* 1979, No. 6, p. 36.

*** Patriarch Aleksiy. *Addresses, Speeches, Messages*, Vol. II, Moscow, 1954.

evastated land!? Thus the Lord has set before us again life and death, blessing and curse: therefore choose life that you and your descendants may live.”*

More and more Christian and non-

* *The Journal of the Moscow Patriarchate*, 1979, No. 6, p. 37.

Christian forces on earth are making this good choice. But in order to obtain a secure peace in our time, as never before in history, Christians must exert special efforts, for they know *that the day of the Lord so cometh as a thief in the night* (1 Thess. 5. 2).

Prof. ALEKSEI OSIPOV

The 15th Century of the Hejira

In connection with the advent of the 15th century of the Hejira, His Holiness Patriarch Pimen of Moscow and All Russia, and Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, sent the following congratulatory telegrams to a number of Muslim religious leaders in the USSR and abroad.

**To Mufti Ziyautdinkhan
ibn Ishan Babakhan,
Chairman of the Muslim Religious
Board for Central Asia
and Kazakhstan,
Tashkent**

**To Mufti Talat Tazhuddin Tazeyev,
Chairman of the Muslim Religious
Board for the European Region of the
USSR and Siberia, Ufa**

**To Sheikhu'l Islam
Allashukyur-pasha Gimat Oglyh,
Chairman of the Muslim Religious
Board for Transcaucasia, Baku**

**To Mufti Makhmud Gekkaev,
Chairman of the Muslim Religious
Board for North Caucasus,
Makhachkala**

Esteemed brother, in connection with the milestone in the life of the Muslim world—the advent of the 15th century of the Hejira, I send you cordial brotherly greetings. We are inspired by the fact that Christians and Muslims of the Soviet Union are united by one and the same patriotic work—diligent

labour, together with all our compatriots, for the prosperity of our great Motherland and to strengthen peace among nations.

We are deeply satisfied that our religious contribution to this worthy service was developed at two of our memorable interreligious conferences held at the Trinity-St. Sergiy Lavra in 1952 and 1969. Of great benefit to the cause of peacemaking was the cooperation of Muslims and Christians of our country and with representatives of other nations and states; it found remarkable expression at the fruitful World Conference: Religious Workers for Lasting Peace, Disarmament and Just Relations among Nations, held in Moscow in 1977. At this noble forum, Christians and Muslims and leaders of other religions affirmed their common aspiration to cooperate in the sacred cause of strengthening peace and justice throughout the world. May the Most High bless our fraternal work together and may our work bring good fruit to our Motherland and bring peace on earth. May the coming new era of the Hejira be favourable for you and for all followers of Islam, whose spiritual leader you are.

With deep respect and brotherly wishes,

**+PIMEN, Patriarch of Moscow
and All Russia**

November 5, 1980
Moscow

**To Mufti Ziyautdinkhan
ibn Ishan Babakhan,
Chairman of the Muslim Religious
Board for Central Asia and Kazakhstan,
Tashkent**

On the occasion of a remarkable event in the life of the Muslim world—the advent of the 15th century of the Hejira, accept, beloved brother, my heartfelt greetings. May your work as the chairman of the Muslim religious board be blessed. With deep satisfaction I recall in particular your outstanding contribution to the preparation and carrying out of the World Conference: Religious Workers for Lasting Peace, Disarmament and Just Relations among Nations, held in Moscow in 1977, and I hope that our fraternal peacemaking cooperation will strengthen and broaden. With deep respect,

+ YUVENALIY, Metropolitan
of Krutitsy and Kolomna, Head of the Department
of External Church Relations
of the Moscow Patriarchate

November 5, 1980, Moscow

**To Mufti Talat Tazhuddin Tazeyev,
Chairman of the Muslim Religious
Board for the European Region of the
USSR and Siberia, Ufa**

**To Sheikhul Islam Allashukyur-pasha
Gimat Oglyh, Chairman
of the Muslim Religious Board
for Transcaucasia, Baku**

**To Mufti Makhmud Gekkaev,
Chairman of the Muslim
Religious Board for North Caucasus,
Makhachkala**

On the occasion of the milestone in the life of the Muslim world—the advent of the 15th century of the Hejira, kindly accept, beloved brother, my heartfelt greetings. May your work as the chairman of the Muslim religious board be blessed. With deep satisfaction I recall our common work with you and other representatives of your religious board at the World Conference: Religious Workers for Lasting Peace, Disarmament and Just Relations among Nations, held in Moscow in 1977, and I hope that our brotherly peacemaking cooperation will strengthen and broaden. With deep respect,

+ YUVENALIY, Metropolitan
of Krutitsy and Kolomna,
Head of the Department of External Church
Relations of the Moscow Patriarchate

November 5, 1980, Moscow

**To Dr. Hammani,
President of the Supreme
Islamic Council of Algeria**
**To the Chairman of the Association
for the Religious Affairs of Afghanistan**
**To Sheikh Ibragim Al-Kattan,
Supreme Judge, Jordan**
**To the Head of the Islamic Republic
of Iran, Ayatolla Ruhollah Homeini**
**To the Head Mufti
of the Yemen Arab Republic,
Ahmed Ben Muhammad Zabara**
**To the Mufti of the Republic of
Lebanon, Hassan Haled**
**To the Chief Mufti of Libya,
Sheikh Taher Az-Zawi,
To the General Secretary
of the League of Moroccan Ulemas,
Abdullah Gennun**
**To the Chief Mufti of the Peoples'
Democratic Republic of Yemen,
Yahya Kathan**
**To the Chief Mufti of Syria,
Sheikh Ahmad Quftaru**
**To the Chairman of the Religious
Community, Al-Ansar Sadyk
abd Ar-Rahman Al-Mahdi, Sudan**
**To the Mufti of the Republic
of Tunisia, Habib Bel Hoja**
**To the Sheikh of the Muslims
of Ethiopia, Al-Haji Muhammed Sani**
**To the Chairman
of the Executive Committee
of the Palestine Liberation
Organization, Yasser Arafat**

Esteemed brother, in connection with the milestone in the life of the Muslim world—the advent of the 15th century of the Hejira, I send you cordial brotherly greetings. The beneficent cooperation of Muslims and Christians of our countries in the field of peacemaking as well as with representatives of other religions and religious men of other nations and states, was remarkably evident at the fruitful World Conference: Religious Workers for Lasting Peace, Disarmament and Just Relations among Nations, held in Moscow in 1977. At this noble forum Christian and Muslims and leaders of other religions affirmed their common aspiration to cooperate in the sacred cause of strengthening peace and justice throughout the world. May the Most High bless our fraternal work together and may it bring good fruit and pro-

ote peace on earth. May the coming
ew era of the Hejira be favourable
r you and for all followers of Islam.
With deep respect and brotherly
ishes,

+PIMEN, Patriarch of Moscow
and All Russia

November 6, 1980
Moscow

**Metropolitan Yuvenaliy
of Krutitsy and Kolomna
sent the following telegram
to the same people**

On the occasion of a remarkable
event in the life of the Muslim world—
the advent of the 15th century of the
Hejira, kindly accept, beloved brother,
my heartfelt greetings. May your work
be blessed. With deep satisfaction I re-
call our joint work with you and other
representatives of the Muslim religion
from your country at the World Confe-
rence: Religious Workers for Lasting

Peace, Disarmament and Just Rela-
tions among Nations, held in Moscow
in 1977, and I hope that this brotherly
peacemaking cooperation will be
strengthened and extended.

With deep respect,

+ YUVENALIY, Metropolitan
of Krutitsy and Kolomna,

Head of the Department of External Church
Relations of the Moscow Patriarchate

November 6, 1980
Moscow

On November 9, in Moscow, Mufti
Talat Tazhuddin Tazeyev, Chairman of
the Muslim Religious Board for the
European Region of the USSR and Si-
beria, gave a luncheon on the occasion
of the advent of the 15th century of
the Hejira. Among those invited were
Metropolitan Yuvenaliy of Krutitsy and
Kolomna, Head of the Department of
External Church Relations, and Bishop
Iov of Zaisk, Deputy Head of the
DECR.

The Fourth Conversations Between Representatives of the Russian Orthodox Church and Pax Christi International

Zagorsk, October 2-6, 1980

MESSAGE

**from His Holiness Patriarch PIMEN
of Moscow and All Russia
to the Participants in the Conversations**

Brothers, beloved in the Lord,
With cordial love I greet you all
gathered here today within these an-
cient walls of St. Sergiy's cloister. You
have met to discuss, in a spirit of fra-
ternity and mutual understanding,
important tasks of peacemaking in the
modern world and to mark out the
further path of our joint service in
the holy cause of reconciling mankind
(2 Cor. 5. 18).

It is a great joy for us that your
current meeting is taking place in our
country and that you will accomplish
our work under the shadow of the
Trinity-St. Sergiy Lavra—the spiritual

centre of the Russian Orthodox Church.

Attaching great importance to the
cooperation of the Russian Orthodox
Church with Pax Christi International
and regarding this cooperation as a
weighty link in the chain of fraternal
ties uniting our Holy Churches, we
express the hope that your blessed
labours will promote the development
of inter-Christian understanding, and
prove to be a beneficent contribution
to our joint service to satisfy the
urgent needs of mankind, first of all,
to peace and justice among all
nations on our planet.

The importance and necessity of your

peacemaking efforts are unquestionable and evident, because the world today is faced not only with an actual threat of returning to the days of the cold war, but with the grave danger of a new world war. Therefore, all for whom peace on earth is dear, must exert their effort to avert such dangers. For us Christians, who are called to fulfil the commandment of Christ our Saviour on peace (Mt. 9. 50) and to seek that which serves for peace (Rom. 14. 19), these things are especially near and understandable.

We are now on the threshold of the Madrid Meeting on Security and Cooperation in Europe and have witnessed the attempts of certain circles to use this forum, just as the preparations for it, to deepen mistrust among states and nations, to sow enmity and hatred. We believe, however, that justice will triumph, that aspiration for detente and disarmament, to consolidate friendship and cooperation among nations, will prove stronger.

We recall with deep gratitude, on this opening day of the Fourth Conversations Between Representatives of the Russian Orthodox Church and Pax Christi International, the efforts of His Eminence Bernard Cardinal Alfrink and His Eminence Metropolitan Nikodim of blessed memory, who have laid the foundation of this greatly useful peacemaking cooperation between our Churches.

Dear brothers, praying to the Lord for his abundant blessing upon your forthcoming meeting, I wish you big success in growing good fruit in the field of peacemaking.

May the Chief Shepherd Christ *fill you with all joy and peace* (Rom. 15. 13) so that you may accomplish your work in a spirit of brotherly love and singlemindedness.

With love in the Lord,

+**PIMEN, Patriarch of Moscow
and All Russia**

September 30, 1980

**To His Holiness Patriarch PIMEN
of Moscow and All Russia**

Your Holiness,

Please accept the deep gratitude of the participants in the Fourth Conver-

sations Between Representatives of the Russian Orthodox Church and Pax Christi International for your message filled with love to us.

We feel spiritual joy at the opportunity of holding our meeting in the Trinity-St. Sergiy Lavra. We shall try to make it serve the strengthening of cooperation between the Russian Orthodox Church and Pax Christi International which in its turn will promote the further strengthening of fraternal relations between our two Churches.

We hope that the results of our meeting, dedicated to the question of the Churches' participation in the solution of problems of disarmament and detente, will exert a positive influence on the peacemaking of our Christians and will serve to strengthen peace and justice among nations.

We wholeheartedly thank Your Holiness for your support and prayers, and warmly wish you good health and blessed success in your primate labour.

On behalf of the delegations:

**Metropolitan YUVENALIY of Krutitsy and Kolomna
and Bishop LUIGI BETTAZZI**

October 2, 1980

**To His Eminence
Johannes Cardinal WILLEBRANDS,
President of the Secretariat
for Promoting Christian Unity, Rome**

Your Eminence,

The delegation of Pax Christi International headed by Mgr. Luigi Bettazzi, president of this international Catholic peace movement, and the delegation of the Russian Orthodox Church headed by Metropolitan Yuvnalyi of Krutitsy and Kolomna, meeting for the fourth time (now in Zagorsk) to discuss common questions of world peace, send Your Eminence their cordial greetings and their feelings of unity in Christ. We pray our Lord to bless your work in the Bishops' Synod convening at present.

Bishop Luigi BETTAZZI, President of Pax

**+Metropolitan YUVENALIY
of Krutitsy and Kolomna**

October 2, 1980
Zagorsk

Communique

The Fourth Conversations Between representatives of Pax Christi International and the Russian Orthodox Church took place from October 2 to 6, 1980, at the Trinity-St. Sergiy Lavra in Zagorsk, USSR. The previous conversations were held in 1974, 1976 and 1978 in Vienna, Leningrad and London respectively.

The Russian Orthodox Church was presented by:

Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations (head of the delegation);

Archpriest Vasilii Stoikov, professor at the Leningrad Theological Academy; Archimandrite Avgustin Nikitin, lecturer at the Leningrad Theological Academy;

Archimandrite Iosif Pustoutov, Head of the Postgraduate Courses at the Moscow Theological Academy;

Archpriest Gennadiy Yablonsky, Editor-in-Chief of *Stimme der Orthodoxie* (Berlin, GDR);

A. S. Buevsky, Secretary of the Department of External Church Relations;

A. I. Osipov, professor at the Moscow Theological Academy;

Archpriest Georgiy Goncharov, refectant at the Department of External Church Relations, secretary of the delegation.

Pax Christi International was represented by:

Bishop Luigi Bettazzi of Ivrea (Italy), President of Pax Christi International (head of the delegation);

Dr. Joof van Ceulen (the Netherlands), member of PCI Presidium, executive for East-West contacts, member of East-West Commission;

Sister Deirdre Duffy (Great Britain), member of PCI Presidium, member of Disarmament Commission;

The Rev. Oliver McTernan (Great Britain), coordinator of East-West Commission;

H. Th. Risse (FRG), member of East-West Commission;

The Rev. Wim Rood (the Netherlands), member of East-West Commission;

E. de Jonghe (Belgium), General Secretary of PCI;

Dirk de Haek (Belgium), secretary of the delegation.

On October 5, His Eminence Bernard

Cardinal Alfrink, Honorary President of Pax Christi International, arrived at the Trinity-St. Sergiy Lavra, where he greeted the participants in the conversations and attended the closing session and the celebrations which were held in the Lavra on October 8, the Feast of St. Sergiy, as a guest of honour.

The conversations were held in the assembly hall of the Moscow Theological Academy. They were opened in the presence of His Grace Archbishop Vladimir of Dmitrov, Rector of the Moscow Theological Academy and Seminary, the faculty and students. At the opening ceremony, His Eminence Metropolitan Yuvenaliy read the message of greetings from His Holiness Patriarch Pimen of Moscow and All Russia to the participants in the conversations.

His Grace Archbishop Vladimir greeted the members of the two delegations on behalf of the Moscow theological schools. The opening speeches were delivered by His Eminence Metropolitan Yuvenaliy and His Grace Bishop Luigi Bettazzi. The participants in the conversations sent His Holiness Patriarch Pimen a telegram thanking him for his message. They also sent a telegram of greetings to His Eminence Johannes Cardinal Willebrands, President of the Secretariat for Promoting Christian Unity.

The participants in the conversations thanked Carel ter Maat, for many years general secretary of Pax Christi, for his brotherly greetings and good wishes.

The main theme of the conversations was "Detente and Disarmament—Challenge to the Churches". This theme was elaborated in the papers presented by members of the delegations. The Rev. Dr. Wim Rood and Prof. Aleksei Osipov reported on the findings of the consultation on "Theology and Peace" and on "Ethics of Disarmament" which was held by Pax Christi International and the Russian Orthodox Church in March 1980 at the Trinity-St. Sergiy Lavra. The Rev. Oliver McTernan and Dr. Aleksei Buevsky reported on the results of the consultation on "Human Rights in Differing Social, Cultural and Religious Traditions" which was held in July 1980 on the Isle of Wight, England. The problem of disarmament was dealt with in the papers presented by Sister Deirdre

Duffy and Archpriest Gennadiy Yablonsky; the problem of detente was considered by H. Th. Risse and Archimandrite Avgustin.

Each paper was followed by a discussion held in an atmosphere of fraternal understanding and frankness.

I

As an initial point of fundamental significance the participants discussed the theme "Theology and Peace". The discussion was based on the materials of the consultation mentioned above held in Zagorsk in the spring of 1980.

Speaking of the theology of peace, the participants were inspired by the words of St. Sergiy of Radonezh who said that the contemplation of the Holy Trinity dispelled the fear of hatred and division in this world.

From the Trinitarian theology, which the representatives of the Russian Orthodox Church applied to the theme under consideration, the sides drew profound spiritual power and inspiration for their deliberations on peacemaking.

In the mystery of the unity of the Holy Trinity they saw a persistent call to the task of uniting humanity into one fraternal union. They consider that Christians should express their faith in the Holy Trinity through sincere commitment to the cause of salvation, through action as brothers and sisters, by cooperation between Christians and all men of good will, which is a vital necessity for effective peacemaking. Thereby, they stressed that a sincere commitment to the Gospel call to peacemaking promotes the fulfilment of the task of witnessing spiritual Christian values to the world.

Referring to *Gaudium et Spes*, the participants recognized that peace is not simply the absence of war, that it cannot be reduced to the maintenance of balance between opposing forces, but that peace in the true and full sense is the "work of righteousness". To achieve peace it was absolutely necessary to aim at genuine respect for other people and nations, as well as at the common brotherhood of mankind. Peace on earth, arising from love of one's neighbour and reconciliation, is the image and the result of the peace of Christ Who proceeds from God the Father (Eph. 2. 14).

II

Since the time of the First Conversations in Vienna in 1974, the representatives of the Russian Orthodox Church and Pax Christi International have discussed the questions of human rights under the theme "Relations among Countries of East and West" and have elaborated their tasks to help implement these rights. At the Third Conversation in London in 1978 the question of human rights was considered thoroughly. In conformity with the decision adopted the parties held a special consultation mentioned above, in July 1980. Its results were considered at the present conversations. The participants came to an agreement on a number of aspects of the Christian understanding of human rights. In this connection they noted that the basis of human rights is rooted in the dignity of the human being created in the image and likeness of God, and in his calling to the eternal and blissful life in communion with God. Hence the duty of man to establish relations with other men in a spirit of brotherhood, on the basis of the common sonship to the Creator, as well as the duty to be zealous guardians of Nature.

This means that the implementation by an individual of his rights should not restrict the same rights of other men, but contribute to the common well-being of society. There should be a right correlation between the rights and duties of man in society. Man's fundamental right is the right to life. War, as a source of the violation of this right, should be excluded from the life of nations. Churches and Christians should recognize as their responsible task the active promotion of the implementation of human rights in the society. The problem itself should not be subjected to abuse.

III

A considerable part of the conversations was concerned with the present situation and the future of detente in Europe and elsewhere. Regarding the causes of the recent deterioration of East-West relations, the sides gave different evaluations to certain aspects of the question. However, they expressed their strong conviction that the preservation of peace in Europe and elsewhere

the world is still an urgent common interest and that there is no political alternative to the policy of detente. The participants in the conversations came to an agreement on the following positions:

- The multilateral process of the Conference on Security and Cooperation in Europe should go on. The implementation of all the provisions of the Helsinki Final Act is still of the greatest importance for the future of detente in Europe. The participating states should contribute honestly to the success of the Madrid Meeting in reviewing this implementation and considering new proposals, especially in regard to confidence-building measures in the military field and the conference on disarmament within the framework of the CSCE;

- detente should not be limited to Europe but be extended by diminishing and averting military confrontation in any part of the world. Conflicts, anywhere, should not be solved by military means, political and military detente are closely linked and require substantial steps in the sphere of arms control, arms limitation and reduction (see below). On the other hand, security also requires cooperation in the political, economic and cultural fields;

- no attempt should be made to disturb the political and military balance to gain unilateral advantages;

- fear, mistrust, prejudices and misunderstandings are serious obstacles on the path to detente and peace. The Churches have a special task to help diminish them everywhere;

- confidence-building measures could be given priority not only in the military, but also in the political, cultural and scientific fields;

- the ecumenical cooperation of the Churches in the East and West should include concern for detente.

IV

The participants in the conversations discussed the problem of disarmament which was the theme studied at the preparatory consultation in March 1980. Both sides were deeply concerned about the qualitative and quantitative increase in arms, especially the atomic weapons, which is consistently aggravating tension in international relations and

heightening the danger of an annihilating nuclear war.

Christian conscience cannot be reconciled to the arms race, the escalation of weapons of mass destruction, the production of which is a crime against the Creator and His creation. The sides consider it to be their urgent task to promote efforts for stopping the production, tests and stockpiling of nuclear weapons of all types. They also feel grave anxiety over threats of a so-called limited or partial use of nuclear weapons which heightens the risk of a nuclear holocaust.

The participants consider that in their peacemaking Christians should contribute in every possible way to the development of a system of security that will protect the world from war and that will finally lead to general and complete disarmament under effective international control.

The sides considered it their duty, using every available means, to see to it;

- that the nuclear arms now on the European territory are not increased quantitatively;

- that, as a result of negotiations on nuclear arms, the new types of medium-range missiles are not deployed in the region;

- that the production of the neutron weapons are banned;

- that nuclear arms are not proliferated;

- that effective measures are worked out to prevent an accidental use of nuclear arms;

- that an agreement is reached on the gradual reduction of nuclear stockpiles leading eventually to their complete liquidation;

- that the development of a new military technology be stopped at the earliest possible moment.

There is an urgent need to ratify SALT-2 and to start immediately SALT-3 negotiations.

States with enormous military budgets should reduce them and use the money thus released to assist developing countries.

The efforts of the United Nations for disarmament should be continuously and actively supported by the Churches and Christians.

The peacemaking of Christians should be accompanied by a constant and fervent prayer to the All-Merciful Creator that peace be preserved in the world.

The participants in the conversations were unanimously grateful to the Lord for the successful development of the relations between Pax Christi International and the Russian Orthodox Church and in their readiness to continue developing in every possible way in the years ahead. In this connection they considered it necessary to continue the conversations and to hold them every two or three years alternately in the USSR and in the countries with the national sectors of Pax Christi. The sides consider it helpful:

- to hold in-between these meetings topical consultations;

- to invite their partners to conferences, participation in which may be of mutual interest;

- to exchange theologians and youth representatives;

- to exchange publications and information;

- to have joint publications, etc.

The participants in the conversations consider that it would be helpful if both sides elaborated jointly the theological basis of human rights, the concept of justice, freedom and labour and consider the particular aspects of the Church teaching on Providence.

* * *

During the days of the conversations, the Russian Orthodox Church delegates attended the Masses celebrated by His Grace Bishop Luigi Bettazzi, and the Mass on October 6 celebrated by His Eminence Bernard Cardinal Alfrink and His Grace Bishop Luigi Bettazzi.

On Sunday, October 5, the Roman Catholic guests attended the Divine Liturgy celebrated by His Eminence Metropolitan Yuvenaliy and His Grace Archbishop Vladimir in the Academy

Church of the Protecting Veil. At the end of the divine service, His Grace Archbishop Vladimir, His Eminence Metropolitan Yuvenaliy and His Grace Bishop Luigi Bettazzi delivered addresses.

The common prayers strengthened and inspired the participants in the conversations and helped to achieve successful results at the present meeting.

On October 4, the 17th anniversary of Bishop Luigi Bettazzi's consecration, he was cordially congratulated by Metropolitan Yuvenaliy and the members of both delegations, as well as by Archbishop Vladimir and Archimandrite Ieronim.

The Rector of the Moscow Theological Academy and Seminary, Archbishop Vladimir, and the Father Superior of the Trinity-St. Sergiy Lavra, Archimandrite Ieronim, gave receptions in honour of the participants in the conversations. During the receptions they exchanged fraternal speeches of greetings.

On the Feast of St. Sergiy of Radonezh, the Pax Christi International delegates attended the festal service in the Dormition Cathedral of the Trinity-St. Sergiy Lavra.

On October 9, His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna gave a reception in honour of His Eminence Bernard Cardinal Alfrink. His Grace Bishop Luigi Bettazzi and the members of the Pax Christi delegation at his Moscow residence. Speeches were made at the reception.

While in Moscow, the representatives of Pax Christi International celebrated Mass in the Catholic Church of St. Louis. They visited several Orthodox churches in Moscow and attended divine services there.

The delegation of Pax Christi International expressed their heartfelt gratitude to the Russian Orthodox Church for the brotherly love and warm hospitality accorded them.

On behalf of the delegation
of the Russian Orthodox Church
+ Metropolitan YUVENALIY
of Krutitsy and Kolomna

Archbishop BERNARD
Cardinal ALFRINK

On behalf of the delegation
of Pax Christi International
+ LUIGI BETTAZZI, Bishop of Ivrea

For Good Neighbourly Relations Between the USSR and Japan

The second round-table conference of representatives of the Soviet and Japanese public took place in Moscow from November 18 to 20, 1980. Its theme was "The Role and Tasks of the Public in the Movement for Strengthening Friendship Between the Peoples of the Soviet Union and Japan".

The conference was chaired by Minister T. B. Guzhenko of the USSR, Chairman of the Board of the USSR-Japan Society, and S. Matsumae, President of the Japanese Association for Cultural Relations with Foreign Countries.

The conference discussed the role of the public of both countries in promoting the development of good neighbourly, cultural, scientific, technical, and other relations in the struggle for peace and disarmament.

During the meeting in Moscow, which took place in a frank and constructive spirit, more than 300 representatives of the two countries made a big and concrete step forward in the development of Soviet-Japanese friendship.

The work of the conference was con-

ducted in four commissions which discussed bilateral Soviet-Japanese cooperation in a businesslike atmosphere.

In a communique adopted by the meeting the participants stressed unanimously that the most important task of the Soviet and Japanese public consists in the development and implementation of positive measures aimed at normalizing the international situation, consolidating detente and extending it to the whole continent of Asia.

The conference was attended on behalf of the Russian Orthodox Church by Archpriest Georgiy Goncharov, staff member of the Department of External Church Relations, who read a paper on inter-religious links between the Churches and religious associations of the USSR and Japan in the second commission on "The Current Status and Development Prospects of Soviet-Japanese Relations". Also present at the conference was A. S. Buevsky, Secretary of the Department of External Church Relations.

Archpriest GEORGIY GONCHAROV

Statement by the Ecumenical Council of Churches in Hungary

In May 1980, when people of different nations were marking the 35th anniversary of victory over Hitler fascism, the Presidium of the World Peace Council met in Budapest. In connection with the 5th anniversary of the signing of the Helsinki Final Act the meeting adopted the Budapest Appeal addressed "to all who on ruins and ashes pledged to do their utmost to prevent a new holocaust; to all who are deeply concerned about the ever more frequent course to force in international relations; to young people who claim the right to live in a better world; to all peoples and governments of the world" urging them "to put an end to the unbridled accumulation of armaments, to renounce the policy of violence and the threats of blockades, embargoes, boycotts and military provocations", "to save detente, to struggle for the resumption of disarmament negotiations, and to bring about a just and reasonable reshaping of international relations.

In September, the Ecumenical Council of Churches in Hungary issued a statement declaring that the Churches of Hungary fully support the Budapest Appeal and will do all in their power to implement the noble objectives of this document which is imbued with concern for the fate of world peace. "In the present tense international situation, being committed to Christ, we address an appeal to all Christian brothers and sisters, to the members of the congregations, to do everything they can at their own place in order to save the peace of the world and to further the process of detente... While those obsessed with the power politics strive for the maintenance and intensification of the military potential, the workers for peace profess: war is not inevitable, detente can be saved, it all depends on everyone of us".

The statement calls upon all Christians to pray for peace, for those fighting for the cause of peace, for the suc-

cess of concrete undertakings for peace.

"Christians should try to serve with all their might the cause of confidence building, of security and disarmament. That is what we are bound to do by the Good News of hope, trust and peace: *For God hath not given us the spirit of*

fear; but of power, and of love, and a sound mind (2 Tim. 1. 7)."

On behalf of the Ecumenical Council of Churches in Hungary the statement was signed by the president, Bishop Tibor Bartha, and the general secretary, Prof. Dr. Karoly Prohle.

I. PROKOFIEV

Congress on Atomic Disarmament

The Congress on Atomic Disarmament was held from September 26 to 28 in Woodscheten, the Netherlands. Some 120 Christians from 17 countries of Europe and the USA participated in this forum.

The congress was organized by representatives of the World Council of Churches, the World Students Christian Federation, the Christian Peace Conference, the Russian Orthodox Church, the Peace Movement in the Netherlands and a number of ecumenical organizations.

Discussions on the themes of the congress were held in nine working groups and at the plenary sessions. The participants discussed the problems of the movement for general nuclear disarmament and noted the necessity of involving all peace-loving forces and wide circles of the population from countries of the world into this movement.

Hegumen Sergiy Fomin, Deputy General Secretary of the Christian Peace Conference, representative of the Russian Orthodox Church at the CPC, participated in the congress.

Metropolitan Yuvenaliy in Belgium

Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, was in Belgium from November 18 to 25, 1980, as a member of the Soviet delegation which participated in the meeting for European security and cooperation—"Dialogue: Madrid-80" which was held in Brussels on November 21-22.

On Sunday, November 23, Metropolitan Yuvenaliy together with Archbishop Vasilii of Brussels and Belgium celebrated Divine Liturgy at the St. Nicholas Church in Brussels.

Metropolitan Yuvenaliy met fraternally

Metropolitan Antoniy of Surozh, Archbishop Vasilii of Brussels and Belgium, and the clergy of the Brussels Diocese.

During his stay in Belgium, Metropolitan Yuvenaliy paid a visit to Archbishop Igino Cardinale, Apostolic Delegate in Belgium, and to the Primate of Belgium, Archbishop Godfried Danneels of Mechelen and Brussels (Roman Catholic Church).

Metropolitan Yuvenaliy also visited the centre of Pax Christi International in Antwerp where he was received in the leadership of this organization.

CHRONICLE

In connection with his departure to Great Britain on Exarchate business, Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, paid a visit to His Excellency Sir Curtis Keeble, Ambassador Extraordinary and Plenipotentiary of the United Kingdom of Great Britain and Northern Ireland to the USSR, on October 23, 1980.

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On October 24, 1980, His Holiness Patriarch Pimen of Moscow and All Russia sent a congratulatory telegram to His Beatitude Theodosius, Archbishop of New York, Metropolitan of All America and Canada, on the occasion of the anniversary of his enthronization.

* * *

On October 24, 1980, His Holiness Patriarch Pimen sent congratulations to His Holiness Patriarch Dimitrios of Constantinople, on the occasion of his name-day.

* * *

On October 24, 1980, H. E. Gerald Hinteregger, Ambassador of Austria to the USSR, gave a reception on the occasion of the national holiday. Among those invited to the reception were Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations and Archbishop Khrizostom of Kursk and Belgorod, deputy head of the department.

ORTHODOX SISTER CHURCHES

Speech by His Holiness Patriarch PIMEN at the Reception Given in Honour of His Beatitude Patriarch JUSTIN of Romania

Your Beatitude, beloved brother and fellow servant in the Lord,
Most worthy archpastors and pastors,
our dear friends here present at this reception,

Deeply esteemed Vladimir Alekseyevich,

Your Excellency, Ambassador Troyan Budash of the Socialist Republic of Romania,

Today, we are experiencing the great and sincere joy of communing with the Primate of the Sister Orthodox Church of Romania and his most venerable companions—our beloved guests in Christ. To my deep regret, however, this radiant joy was marred by the fact that I could not personally welcome, because of illness, my dearly beloved guest upon his arrival in our country. I assure Your Beatitude that, overriding indisposition, I was with you in prayer and thought all this time, rejoicing at your historical visit. With profound brotherly feelings I greet you now warmly and cordially.

This is not the first visit to our country of His Beatitude Patriarch Justin. Whereas we accorded him due and fraternal attention as to one of the most distinguished hierarchs of the Romanian Orthodox Church, as the Metropolitan of Moldova and Suceava, today we meet, from the bottom of our heart, full of love and joy, His Beatitude as the First Bishop of Christ's Church, installed in the lofty dignity of Patriarch.

Your Beatitude, you are visiting our country for the first time as the Patriarch of the Romanian Local Orthodox Sister Church, and we rejoice in the hope of receiving Your Beatitude, beloved and desired, many more times in our hospitable land as an honoured and welcome guest of the Russian Orthodox Church.

Our joy is enhanced furthermore by the awareness that our Churches are united not only by one Faith but by time-blessed traditional ties of sisterly love. Our friendship has become especially close and fruitful in the last decades, after the victorious end of World War II. We recall with pleasure the numerous visits paid to the Russian Orthodox Church by your predecessors of blessed memory—the primates and distinguished hierarchs of the Romanian Orthodox Church.

The representatives of our Holy Church, who pay fraternal visits to your country, are invariably surrounded by brotherly attention and love. We shall always remember the extremely warm and joyous reception and the sincere hospitality, full of love, accorded us and the delegation of our Holy Church in 1972 and 1975.

Your present visit to our country will create a fresh and greatly valued link in the consolidation of effective love between our Holy Orthodox Churches—the Romanian and Russian. Every exchange of ecclesiastical delegations is unquestionably a real feast and bears witness to the fraternal relations existing between our countries and peoples.

On the fraternal visit of His Beatitude Patriarch Justin see *JMP* No. 12, 1980, p. 62.

The common concern of both our Local Churches is our joint labour to strengthen pan-Orthodox unity, to develop further fruitful inter-Christian relations with non-Orthodox Churches in the world, and to cooperate in the ecumenical movement, for our mutual duty is to labour tirelessly in the Name of Christ to reestablish doctrinal unity in Christendom. In close fraternal cooperation we are working together with the Romanian Orthodox Church in the World Council of Churches and in other Christian international and peace-making organizations. In this regard we have already acquired rich experience which we should develop and perfect in every way, joining our efforts for the good of Universal Orthodoxy and Christian unity.

We are pleased to realize that we are active fellow workers in the noble cause of serving to satisfy the urgent needs of mankind and to achieve lasting peace in the whole world.

Both our Orthodox Churches are contributing what they can towards peace-making in Europe. They are cooperating successfully in ecclesiastical and secular undertakings to bring about détente, to limit armaments and for disarmament, the preservation of peace and security in Europe. We churchmen cannot but be alarmed at the aims, which are threatening peace, of aggressive forces in Europe, and the freshly increasing danger arising beyond the ocean which leads to unprecedented arms race and the deployment in Europe of new types of nuclear weapons. In criminal hands these weapons may prove to be the fatal cause of a new world thermonuclear war, which will lead mankind to a great catastrophe, unknown in world history. That is why, our Churches and our peace-loving countries—Romania and the Soviet

Union—with all progressive mankind and men of good will are exerting every effort to avert such danger.

We shall pray tirelessly and urge our flocks not to weaken their vigilance to guard peace constantly, to be boundlessly dedicated to this great idea and to devote all their efforts and possibilities to translate, practically and actually, into life this noble mission in the name of the happiness of all men in Europe and on our planet.

I greet you cordially again Your beloved Beatitude, and your distinguished companions and associates, and thank you for the honour you have bestowed upon us by your visit.

May the All-Merciful Lord grant you many more beneficent years to guide the steps of your children and the whole Plenitude of the Holy Orthodox Church of the Romanian Patriarchate to salvation.

With a feeling of brotherly and sincere love, allow me to propose the toast to your Holy Church and to Your Beatitude, dearly beloved Vladyka and brother!

To the most worthy archpastors and pastors of the Romanian Church—our dear guests!

To His Excellency Ambassador Troian Dudash of the Socialist Republic of Romania!

To the further consolidation of the fraternal and friendly relations between our Holy Sister Churches and our peace-loving peoples!

To the prosperity of our earthly homelands—the Socialist Republic of Romania and the Union of Soviet Socialist Republics!

To all of you, dear guests gathered at this table, sharing together with us today the joy of communing with our Romanian brothers and friends!



September 19, 1980. His Holiness Patriarch Pimen of Moscow and All Russia received H. E. Hans-Georg Eck, Ambassador of the Federal Republic of Germany to the USSR, in connection with the latter's forthcoming departure from the Soviet Union



October 23, 1980. His Holiness Patriarch Pimen of Moscow and All Russia and Hegumen Panteleimon Sarho of the New Valaam Monastery (Orthodox Church in Finland)



October 17, 1980. Archbishop Kassian of Kostroma and Galich with the participants in the meeting
the clergy and chairmen of church councils

See p.



March 18, 1980. Archbishop Feodosiy of Smolensk and Vyazma with clerics at the moleben in
Cathedral Church of the Dormition in Smolensk

See p.



Archbishop Ioasaf of Rostov and Novocherkassk with the clerics who fought in the Great Patriotic War and were awarded by His Holiness Patriarch Pimen the Medal of St. Sergiy of Radonezh, 1st Class

See p.



Archbishop Ioasaf of Rostov and Novocherkassk with representatives of the clergy and laity lay flowers on the common grave of the warriors who fell during the Great Patriotic War

See p.

THE 10th GENERAL ASSEMBLY OF SYNDESMOS

New Valaam, August 6-10, 1980

Message of His Holiness Patriarch PIMEN to the Participants in the 10th General Assembly of Syndesmos

Finland

I warmly greet the participants in the 10th General Assembly of Syndesmos and invoke God's blessing upon your labour.

With love in the Lord,

+PIMEN, Patriarch of Moscow and All Russia

August 1, 1980

Festival of Orthodox Youth and the 10th General Assembly of SYNDESMOS

An international festival of Orthodox youth was held from August 1 to 5, 1980, at the New Valaam Monastery of the Autonomous Orthodox Church in Finland; and from August 6 to 10 the 10th General Assembly of Syndesmos also took place there. The theological schools of the Moscow Patriarchate were represented by Archimandrite Avgustin Nikitin, lecturer at the LTA, Vice-President of Syndesmos; Archimandrite Illadiy Shiman, Assistant Rector of the OTS; Hieromonk Feofan Galinsky, lecturer at the LTA; Hieromonk Kliment Kapalin and V. N. Antonik, lecturer at the MTA and MTS; Hierodeacon Aleksiy Makrinov and S. Rasskazovsky, students at the LTA; N. Inozemtsev and I. Sviridov, final-year students at the MTA; and E. Gundyaeva, a student of the LTA Precentorial Courses.

At the opening of the festival the participants were welcomed by His Eminence Archbishop Paul of Karelia and All Finland. Dr. U. K. Kekkonen, President of Finland, sent a telegram wishing the participants fruitful success in the cause of strengthening peace and mutual understanding among nations.

At the festival its participants exchanged information about the life and activities of the educational institutions and Churches to which they belong. A number of theological problems and certain aspects of contemporary inter-

national problems were discussed in working groups.

During the festival a meeting of the Syndesmos Executive Committee was held.

On August 6 (19), the Feast of the Transfiguration of Our Lord, His Eminence Archbishop Paul concelebrated Divine Liturgy in the Transfiguration Church of the monastery with Archbishop Kirill of Vyborg, Rector of the Leningrad Theological Academy and Seminary; Bishop Ioannis of Charlotte (Patriarchate of Constantinople); and Bishop Alexy of Joensuu. The participants in the festival attended the service.

In the afternoon, the opening of the 10th General Assembly took place during which the telegram of greeting from His Holiness Patriarch Pimen of Moscow and All Russia was read out.

Archbishop Kirill of Vyborg read a paper on the theme: "Service and Witness".

In the course of the assembly, the participants considered current and organizational matters of Syndesmos and elected a new leadership.

George Nahas of Lebanon was elected President of Syndesmos; Archimandrite Avgustin, as well as Mary Stakhovich and Gregory Dalak of the USA—vice-presidents; Deacon Rauno Pistarine of France—General Secretary; and Hieromonk Feofan Galinsky—a member of the Executive Committee.

Bulgaro-Russian Brotherhood and Unity in Christ



he history of Bulgaria as a state begins with the year 680. In that year the Bulgarian state—the first Slavonic state in the Balkans—was created from seven Slavonic tribes that were united by ethnical, economical and political links.

The Bulgarians and Russians have maintained close contacts over many centuries, and this traditional friendship was consolidated by their mutual cultural influence.

The Baptism of Prince St. Vladimir, Equal to the Apostles, further strengthened spiritual links between the Russian and Bulgarian peoples, and the Baptism of Russ in 988 also strengthened our ecclesiastical ties. This was promoted by the fact that the clergy sent by the Patriarchs of Constantinople to Kievan Russ also included Bulgarians. In the subsequent centuries fraternal Bulgaro-Russian contacts were further consolidated through the efforts of Bulgarian hierarchs and clergy. During the hard years of the Ottoman yoke the graduates of the Trnovo Theological School, Kiprian and Grigoriy Tsamblak, found refuge in Russia. Their efforts, especially those of St. Kiprian the Metropolitan of All Russia, helped in particular to extend Bulgaro-Russian cultural contacts.

In the late 10th century, Russ received from Byzantium most of its service books, *Lives* of saints and other ecclesiastical literature translated from Greek into Bulgaro-Slavonic. At that time, when works in Slavonic were ruthlessly suppressed in the Balkans and Slavonic books were destroyed in large numbers by the Byzantine and Ottoman rulers, many old Slavonic literary monuments were sent to Russia.

An undying source of Bulgaro-Russian friendship and unity in Christ was Holy Athos, where the Russian Monastery of St. Panteleimon existed as

early as in the 12th century and had considerable number of monks. Still earlier some Russian monks are known to have lived on Mount Athos, among them was St. Antony of the Caves, the founder of the Kiev-Pechery Monastery.

In the 12th century, Bulgarian and Russian monks jointly produced a *Protericon*, known as the *Slavonic Protericon*, which includes, besides the *Lives* of Greek and Bulgarian saints, also the *Lives* of Russian saints: Princess Olga, Equal to the Apostles; Prince Sts. Boris and Gleb, the Holy Martyrs; St. Feodosiy of the Caves; Orthodox Prince St. Mstislav, and others.

From 1237 to 1240, most Russian provinces were enslaved by the Mongol Tatars. But the sister nations were able to preserve their ties even through the terrible centuries of the Tatar yoke. The Russian Church suffered enormous loss from the invaders who destroyed almost completely books collected and treasured by churches and monasteries.

At the end of the 11th century, Bulgaria received some books from Kievan Russ, because, after the destruction of the First Bulgarian Empire, the Byzantines tried to eradicate the Bulgarian language from liturgical use and suppressed the national Bulgarian literature.

In 1234, the Bulgarian people overthrew the Byzantine rule, regained the sovereignty and secured the recognition of independence for their nation. The Church headed by a Bulgarian Patriarch. Bulgaria had regained her leadership among the southern Slavonic states. And Kievan Russ began to borrow again Bulgarian liturgical books and *Lives* of saints.

The Russians and Bulgarians consolidated their contacts on Holy Mount Athos. This was promoted to a great extent by the revival of the mediaeval Monastery of St. Ioann of Rila that had preserved many Church monuments. St. Ioann of Rila was the first southern Slavonic saint in whose honour a church was built in Russia.

Abridged.

before the Ottoman invasion of Bulgaria, the standard-bearer of Bulgarian enlightenment was the Bulgarian Patriarch St. Evfimiy of eternal memory. Prof. E. Golubinsky and Academician S. Derzhavin praise him as one of the most perspicacious Bulgarian writers who had rendered invaluable service not only to his own people, but also to Orthodox Russ.

In the first decades of the Tatar yoke in Russia a large number of Russian refugees escaped to regions along the Danube bordering on Bulgaria. In later years, many Bulgarians sought refuge from Ottoman slavery in Russian lands where people were already engaged in the great liberation struggle against the Horde. The Bulgarian people, experienced a tragic fate under the yoke of the Turks and the Greek clergy of Phanar. They were threatened with cultural degradation and loss of their national identity. And under this double yoke, the Russian people did not forget the people of Bulgaria in their plight. Generous donations of money, manuscripts and books helped to prevent the extinction of the cultural awareness of the Bulgarian people and supported their national literacy and education. This invaluable Russian contribution supported the Bulgarian literature until the middle of the 19th century and has ensured the survival of the Bulgarian language to the present day.

In the 16-17th centuries, Bulgarian metropolitans, bishops, clerics and monks often came to Russia for material support and received lavish assistance even when the Moscow state was itself in extremely strained circumstances. From the time of Tsar Ivan IV, the Moscow state gave open support to the Bulgarian Orthodox Christians, and the national liberation movement in Bulgaria especially increased during the Russo-Turkish wars.

In the 1870s, the Bulgaro-Russian relations became so strong that no obstacles could prevent the manifestations of mutual sympathies, brotherly love and friendly assistance. During the war of

liberation of 1877-1878, units of Bulgarian volunteers, which were formed in Russia and Romania, fought shoulder to shoulder with Russian soldiers.

After the liberation of Bulgaria, the Supreme Church Authority—the Bulgarian Church Exarchate—tried to consolidate even more its links with Russia and the Russian Church. Under the Firman of 1870, canonical links between the Bulgarian Exarchate and the Constantinople Patriarchate consisted only in the name of the Patriarch of Constantinople being mentioned by the Exarch of Bulgaria at divine services for which the latter received from him Holy Chrism. On September 16, 1872, the Constantinople Patriarchate declared the Church of Bulgaria to be in schism. Since then, the Bulgarian Church received Holy Chrism from hierarchs of the Russian Church. The Russian Church press not only informed the public about changes in Greek-Bulgarian Church relations but openly supported the just cause of the Bulgarian Church leaders.

The liberation of Bulgaria by the Soviet Army from the fascist invaders on September 9, 1944, created favourable conditions for forming closer contacts between the two Sister Churches. Metropolitan Stefan of Sofia, Locum Tenens and Chairman of the Bulgarian Synod, Exarch of the Bulgarian Church, sent a cordial letter to the Locum Tenens of the Moscow Patriarchal See, Metropolitan Aleksiy of Leningrad and Novgorod, asking him to take steps to heal the schism. Metropolitan Aleksiy promised his assistance, stressing as an indispensable condition that the Bulgarian Church herself should approach the Constantinople See to annul the schism. As a result of all this, the Supreme Church Authority of the Constantinople Patriarchate recognized the autocephaly of the Bulgarian Church on March 13, 1945, and proclaimed her a sister in faith. This event was marked by prayerful celebrations in the Bulgarian and Russian Churches.

Archpriest IOANN KHRISTOV

Georgian Orthodox Church Life

The Calendar of the Georgian Orthodox Church for 1980, published in the form of a book (format—14×21 cm., volume—424pp) in content is similar to the Calendar of the previous year (see *JMP*, 1980, No. 4, pp. 79-80). After the New Year Message of the Primate of the Georgian Orthodox Church His Holiness and Beatitude Iliya II, Catholicos-Patriarch of All Georgia, the main calendar dates for 1980 are indicated. The menologion (pp. 21-200) contains a great number of hagiographical, ecclesio-historical and theological notes dedicated to the universal and Georgian saints, feasts, prayers from the brief prayer book, a list of the Primates of the Georgian Orthodox Church (335-1980) (pp. 57-62), a list and pictures of the diocesan hierarchs for 1980, (pp. 84-88), praise of the Georgian language (p. 172), a table of the Georgian alphabet and numerals (p. 173).

The difference between the present calendar and the one for 1979 is in the fact that it gives in full the Psalter (pp. 201-359), the order of All-Night Vigil (pp. 367-376) and the rule of celebrating Divine Liturgy. (pp. 377-392). Then follows an item on the Mtskheta Theological Seminary (pp. 393-395) and an alphabetical list of the Georgian and universal saints (pp. 396-416). The calendar ends with a list of abbreviations (p. 417) and a summary of the contents in Russian (pp. 418-419) and in English (pp. 420-421).

* * *

The calendar published in the form of a booklet (format—14.5×11.5 cm, volume—71 p.) contains, besides the New Year Message of the Primate of the Georgian Orthodox Church, the main calendar dates, the most important prayers and the menologion. In conclusion, the so called popular calendar (pp. 68-71) is given with patronal feasts of the locality where the saints are commemorated.

* * *

In 1980, with the blessing of His Holiness and Beatitude Iliya II, Catho-

licos-Patriarch of All Georgia, the publication of *The Theological Collect* (Editor-in-Chief E. E. Giorgadze) was started for the students of the Mtskheta Theological Seminary. Six issues have already been published. They contain, along with the materials on the Georgian Orthodox Church and translations from the works of the Holy Fathers, translations into Georgian of some articles from *The Orthodox Theological Encyclopaedia*, articles by V. S. Solovyov and Evg. Trubetskoy, the first chapter of *The Dogmatic Theology* by V. Lossky and also documents connected with the relations between Father Pavel Florensky and poet M. A. Voloshin. The new collection is published to promote the deepening of the Mtskheta Theological Seminary students' interest in theological thought and also to help raise the standard of teaching.

* * *

In Batumi, on June 4, 1979, with the blessing of His Holiness and Beatitude Iliya II, Catholicos-Patriarch of All Georgia, the foundation was laid for the new church to be dedicated to the Holy Trinity; it will replace the church destroyed during the Turkish invasion in the 15th century (see: Tabatake *My Adzharia*, Tiflis, 1817; V. Yashvili *Adzharia in the Period of the Turkish Dominion*, Batumi, 1948). The church is being built at the expense of the Batumi-Shemokmedi Diocese. At present the construction of the church to the height of which will reach 18 m is coming to an end.

At the beginning of 1980 in the village of Norio, near Tbilisi, the restoration of an ancient basilica (19th century) has been completed. After consecration the basilica was opened anew for divine services. Father Tsirenelidze Rodonapa was appointed its rector.

The restoration of the Dzhikhethi Convent (14th-15th centuries), situated on the mountains of Western Georgia, is proceeding. At the convent are eight nuns, headed by Hegumenia Anastasia. Recently the mother superior turned 104; her birthday was celebrated solemnly in the cloister.

In May 1980, His Holiness and Beatitude Iliya II, Catholicos-Patriarch of All Georgia, made his historical pilgrimage to the Holy Land. The Primate of the Georgian Orthodox Church was accompanied by Bishop Nikolai of Sukhumi and Abkhazia, Head of the Department of External Church Relations of the Georgian Patriarchate, and other dignitaries. In Jerusalem the pilgrims knelt before the Sepulchre of the Lord and also visited the Monastery of the Holy Cross which had been founded by the Georgian Tsar, St. Mirian (265-342) on the advice of St. Nina, Equal to the Apostles. According to tradition, Tsar Mirian visited Jerusalem and laid the foundation of the Monastery in the place of the Sign (see: Bishop Kirion Sadglishvili. *Merits of the Georgian Monkhhood and monasteries for the native Church and society*, Tiflis, 1899, p. 5). The Georgian ecclesiastical delegation, headed by His Holiness Patriarch Iliya II, visited also the place of the Baptism of Our Lord Jesus Christ by St. John the Forerunner, on the bank of the Jordan. In Jerusalem the Primate of the Georgian Orthodox Church met and had a talk with His Beatitude Benedictos^I I, Patriarch of Jerusalem. During the talk the question about the renewal of the Representation of the Georgian Orthodox Church in the Holy Land was touched upon.

In July 1980, His Holiness and Beatitude Iliya II, Catholicos-Patriarch of All Georgia paid an official visit to His Holiness Pope John Paul II. The Primate of the Georgian Orthodox Church was accompanied by Archbishop Nikolai of Sukhumi and Abkhazia, Head of the Department of External Church Relations of the Georgian Patriarchate, Bishop David of Batumi and Shemokmedi and other officials. The visit of the Primate of the Georgian Orthodox Church to the Vatican promoted the widening of the fraternal relations between the two Churches. Archbishop Nikolai and Bishop David participated in the first meeting of the Mixed Roman Catholic-Orthodox Commission on theological dialogue, which took place on the island of Patmos.

During the meeting with the Primate of the Georgian Orthodox Church, His Holiness Pope John Paul II in his address emphasized the importance of this historical visit and noted that the path towards doctrinal unity must be accompanied by the constant increase of mutual understanding and love.

In connection with the 1000th anniversary of the Iveron Monastery on Mount Athos, at the end of August 1980, a delegation of the Georgian Orthodox Church, headed by Archbishop Nikolai of Sukhumi and Abkhazia, arrived with an official visit at the Holy Mountain. The delegation included also Bishop Atanas of Bodbe and Deacon Teimuraz Siradze of the Tbilisi Sion Cathedral of the Dormition. The representatives of the Georgian Orthodox Church took part in the solemn service at the Iveron Monastery on the Feast of the Dormition of the Most Holy Mother of God. The question of admitting Georgian monks to the Iveron Monastery was discussed during the visit. The Athonite Iveron Monastery, founded in the 9th century by the Georgian saints, John and Euthymius (see: *JMP*, 1979, No. 3, pp. 37-46), for many centuries had been the greatest centre of Georgian ecclesiastical culture and literature in the Orthodox East.

V. NIKITIN

CHRONICLE

Mrs. Alice Wimer, Executive Secretary on International Affairs of the National Council of the Churches of Christ in the USA, was in the Soviet Union on an official visit from November 13 to 17, 1980.

On November 14, the guest called at the Department of External Church Relations where she was received by its head, Metropolitan Yuvenaliy Krutitsy and Kolomna.

That same day Mrs. A. Wimer was received by His Holiness Patriarch Pimen. Metropolitan Yuve-

naliy was present during the audience.

Mrs. A. Wimer visited Leningrad and Kiev, where she studied the religious and cultural life of the cities, as well as the Trinity-St. Sergiy Lavra and the Moscow theological schools.

On November 22, in Moscow, Bishop Iov of Zaraisk gave a farewell luncheon on the occasion of Mrs. Wimer's departure. Among those invited was the Rev. A. M. Bychkov, General Secretary of the All-Union Council of Evangelical Christians-Baptists.

Celebrations on Mount Athos



In 1980, the Iveron Monastery on the Holy Mountain, the ancient Georgian lavra, marked its millennium on its patronal Feast of the Dormition of the Mother of God.

The cloister's founders—Sts. John and Euthymius, both Georgians, arrived in Athos in 965 and entered the Great Lavra under obedience to St. Athanasius. The mother of St. Athanasius was also Georgian, and he himself had known St. John since the days when they had both lived and studied the virtuous monastic life under St. Michael Malein, on Mount Malea. A considerable amount of memorabilia exists attesting to their stay in the Lavra. Thus, for example, St. Athanasius stated in his will that St. John be guardian of the Great Lavra, and after him, his son Euthymius. In the courtyard, between the cloister's cathedral and the refectory, opposite the cypress planted by St. Athanasius stands another cypress planted by St. Euthymius, and in the ancient Synodicon (in Georgian, *agapiy*), are the names of Sts. John and Euthymius following those of St. Athanasius and the patron of the monastery, Emperor Nicephorus Phocas.

After fifteen years of life together, with the blessing of the great abba, St. John and Euthymius moved to Clement's Landing where, on the ruins of the ancient heathen town of Cleone, they founded a monastery for Georgians who, in ever increasing numbers, were coming to the Holy Mountain. Above this area, within half an hour's walking distance, there stands the ancient Skete of St. John the Baptist, where Georgian monks had lived for a hundred years prior to that time; above the skete rises Mount St. Gabriel where in a cave, St. Gabriel the Georgian had lived and worked; and from where he saw the miraculous icon of the Queen of Heaven approaching the shores of Athos. Thus, in 980, the foundation of the Iveron Monastery was laid; the monastery had enormous significance in the development of Georgian literature. St. Euthymius translated the Holy Scriptures

from the Greek, but the writing of literature and translation work flourished and developed mostly in the day of St. George of the Holy Mountain (Georgian; Mtatsmindeli), in the second half of the 11th century, when a school was founded under the auspices of the cloister for young Georgian boys, who studied Greek so that they might later translate.

Through the centuries, the ties often strengthened then weakened between the Iveron Monastery and Georgia, which was constantly invaded by enemies. In the 14th century, Greek monks lived in the cloister together with Georgians, and from the end of the 18th century the appearance of Georgian monks at the cloister was exceptionally rare, and then only for a short period. The last Georgian on Athos was Schemamonk Tikhon who returned towards the end of his life to the monastery and passed away there over twenty years ago.

For the celebrations of the cloister's millennium, pilgrims arrived from Georgia: Archbishop Nikolai of Samkhumi and Abkhazia, Bishop Afanasi of Bodbe, and Patriarchal Deacon Zurab of Tbilisi. On the eve of the Feast of the Dormition the monks of the Holy Mountain, clerics from Greece headed by Metropolitan Hezekiel of the Isle of Kos Diocese, and many laymen not only from the neighbourhood of Athos, but from Salonika, Athens and more distant regions, arrived at the cloister. Last to arrive by helicopter were the Greek Minister for Foreign Affairs and the Minister for Northern Greece together with the Governor of Athos, Prof. Tsamis. After the celebrations, representatives of the civil authorities discussed questions of mutual interest at the Koinotes with representatives of the twenty monasteries on Athos.

Towards 4 p.m. everyone gathered in the cathedral for the Ninth Hour and then the procession began to the church over the gates, where the venerated sacred object—the miraculous Iberian Icon of the Queen of Heaven is ordinarily kept. Choristers and servers with candles walked in front, followed

vested priests and deacons. Lastly the Archbishop Nikolai, wearing the mitre and holding the crozier. In the church the icon was removed from the icon-case, and then to the singing of hymns to the Mother of God and the ringing of bells the procession turned back to the cathedral, where the icon was placed in a carved wooden iconostasis. Small Vespers began, and afterwards the moleben to the Mother of God with the canon was chanted led by the cantor.

At the beginning of the moleben a phenomenon occurred which relates to the mysterious sphere of the invisible link between the heavenly and earthly—the big, heavy silver lampada, swinging in front of the Holy Doors quietly began to sway, and thus continued up to the reading of the Gospel. This swaying of the lampada which occurs from year to year on almost all Great Feasts, has been observed through the course of centuries, and has been invariably accepted as a sign of grace signifying the closeness of the Mother of God to the Iveron Monastery, to the entire Holy Mountain, and of Her good will towards all the devout pilgrims who gather together on Her feast day. In this anniversary year this mysterious swaying of the lampada occurred twice more—at the beginning of the Vigil service and of the Divine Liturgy.

After the moleben there was a break during which the monks of the Holy Mountain and pilgrims joyously greeted one another in the wide monastery courtyard. As many of them only meet on this feast day there was no end to the speeches and conversations. Towards sunset, the bells rang for the evening meal, and everyone proceeded to the refectory. Despite the fact that the refectory of the Iveron Monastery is very large, it could not accommodate all the guests, so that meals were served twice more before all were fed. An hour after, at sunset, the bells began to peal. In the narthex of the cathedral Small Vespers was held. Archbishop Nikolai was vested in the mitre and led inside the cathedral, where he ascended the dais. Then All-night Vigil began, which lasted until

the next morning. The icon of the Mother of God—the Guardian of Athos—placed opposite the dais was brightly illuminated by many candles in candlesticks. One of the candlesticks has the shape of a lemon tree, and is made of silver, with gilded fruit. The divine service was conducted as usual according to the Athonite Order with Byzantine splendour: a sea of candles burned in all the enormous chandeliers, the assembly of the officiants was vested in gorgeous vestments, two deacons solemnly censed holding Sions (silver images symbolizing the Jerusalem Temple, a privilege of stauropegion monasteries) on their shoulder. The best choristers of the Holy Mountain sang in complex, ancient chants. The stichera for “Lord, I have cried”, as well as for the blessing of the bread, “Rejoice, O Mother of God and Maiden”, which at one point lasted for nearly half an hour with the addition of *popevki* as in old Russian church singing, were sung with special fervour. For the Polyeleos, instead of the usual 2nd Psalm, the Theotokion Polyeleos, i.e. Psalm 45 *My heart is inditing a good matter*, was sung with special refrains in honour of the Mother of God.

After the Vigil service, the Divine Liturgy followed without a break. Three hierarchs concelebrated assisted by an assembly of priests and deacons. The artistic singing of the Holy Mountain singers greatly lengthened the service, it followed early traditions going back to the times of St. John of Damascus, John Kukuzel, and others.

After the Gospel reading, Metropolitan Hezekiel of Kos and Archbishop Nikolai of Sukhumi delivered sermons. After the Liturgy, all walked in procession round the cathedral bearing a large magnificently chased icon, depicting the Holy Mother of God and the venerated founders of the monastery, presented to the monastery on its millennium by His Holiness and Beatitude Catholicos-Patriarch of All Georgia Iliya.

Noon approached and everyone again proceeded to the refectory. The services had continued without a break for fifteen hours and therefore, after the meal, everyone parted for a rest until

Vespers. In the evening, "the patrons' feast" began: immediately after the solemn Vespers, a panikhida is held for all the departed patrons of the cloister before a large dish of *kolivo*, which is placed in the middle of the church. The hierarchs and priests come up in turn to the *kolivo* and recite the prayers for the repose of the soul. Before Vespers, the whole assembly of the Koinotes had arrived, headed by the Protos; after Vespers everyone went to the refectory. Speeches were made and in between them the choir sang the troparia of the feast, to the Athonite saints and of the feasts of those monasteries whose hegumens were present:

the Great Lavra of St. Athanasios Stavroniceta, Karakallou and Xenophontos.

It was only on the following morning that the celebrations of the Iveron Monastery ended, and the fathers of the Holy Mountain went their separate ways, giving thanks to the Queen of Heaven, that She had deemed them worthy of attending the celebrations of Her cloister, and to the Iveron brethren for their heartfelt welcome and hospitality. We also departed in a joyful mood and with the hope that the Mother of God would receive us many more times in Her blessed Iveron Monastery.

Dwellers of the Holy Mountain

ORTHODOX CHURCH CHRONICLE

The Bulgarian Church

The Transfiguration Monastery in Bulgaria was founded during the Second Bulgarian Empire. The first evidence of this monastery dates back to 1589 when its father superior visited Moscow in connection with the establishment of the Moscow Patriarchate. In 1645, Archimandrite Ioann went to Sister Russia for help. He brought with him a letter from the Voivode Matei Besarab of Moldavia, the founder of the churches dedicated to Sts. Peter and Paul in Svishtov (1664) and to St. Parasceve (Pyatnitsa) in Vidin (1652). The father superior, Hieromonk Leontiy, also visited Russia in 1712. From that time began the assembly of the present monastery library which, at present, numbers nearly 8,000 volumes. The oldest printed book in the monastery is **The Spiritual Meal** by Simeon Polotsky (Moscow, 1680). Simeon Polotsky, a Byelorussian monk, received his education in the Peter Mogila Academy in Kiev and wrote many didactic, poetic, and dramatic works. In his book, **The Spiritual Meal**, rationalistic elements were found, and therefore, this product of his labour was banned by conciliar decision in 1690. No other copy of this work is known of in Bulgaria. At the top of the title page there is a mark left by Petko Khristov in 1817.

Especially valuable in the monastery's history are books of the 18th-19th centuries. One of them, **The Gospel** (Moscow, 1774), was presented by Hegumen Neofit on June 1, 1778. The library also has **The Typicon**, which was printed in Moscow in 1814 and presented to the monastery in 1822. Some books were brought to the library by monks, others were exchanged or bought from private people.

Three volumes of essays by St. Dimitriy of Rostov (Moscow 1838-1842) were the personal property of Vasilii Ilievich, a teacher in Niš, who purchased them from a traveller. The work of St. Ambrose of Milan **De Officiis Ministrorum** (Kiev, 1823) was donated to the monastery by the famous revivalist, Zakharia Knyazheski, in 1865. In the library there are several copies of the four

editions of the **New Testament** in translation by Father Neofit of Rila (Smyrna—1840 and 1853; Bucharest—1853; London—1859).

Also of interest is the first part of the book **Philokalia** (Moscow, 1793), sent from Jerusalem to the monastery by Hieromonk Elisei in 1894. On the title page of the book is marked the death of the Starets Paisiy Velichkovsky, father superior of the Neamt monastery in Moldova. Starets Paisiy Velichkovsky was a well-known mentor of monks, translator, and writer of many works. Among his pupils were the scribe, Manasia of the Traykov Monastery, Schemamonk Spiridon of Rila, and also Hieromonk Serafim.

Various historical events are depicted in the chronicles of the monastery. In the Romanian Psalter (Bucharest, 1856) Ion Stanev of the village of Vojnezh (Monk Iosif) immortalized the following facts: Dryanuva Monastery convened a council on June 16, 1877; the Russians have crossed the Danube River on June 16, 1877; the Russians have arrived in Trnovo on June 26, 1877. In the addition to **The Typicon** printed in Moscow in 1853, the name **chobardzhi** (father superior) Stancho Topuzov appears. This is the famous priest, Ivan Topuzov, teacher and revolutionary. A few additions mention unusual atmospheric phenomena or natural calamities: "On the 16th day, in the month of June, of the year 1853 there occurred a great flooding of the river, the like of which has not been seen for 140 years; so that many bridges and mills were swept away".

Recently in the Transfiguration Monastery library were found a rare copy of **Annales Ecclesiastici** by Cesare Baronius (presently in the People's Library in Sofia) and two manuscripts, received from Metropolitan Panaret Rashev and copied in Moldova in the 17th century. The abundance of Russian publications in this valuable monastery library confirms the close ties uniting Bulgarian and Russ.

("Tserkoven Vestnik", No. 25, 1978)

The 90th Birthday of M. I. Chuvanov

In 1980, Mikhail Ivanovich Chuvanov, Chairman of the Moscow Transfiguration Community of Old Believers, and the oldest Russian bibliophile, turned 90. Mikhail Ivanovich Chuvanov was born into an Old Believers' family of strong spiritual and cultural traditions, on October 1, 1890, in the village of Gady near Moscow. His father, Ivan Fedorovich, was an icon-painter. His grandmother, Feodosia Maksimovna, was an authority on Holy Scripture and Old Believers' literature. After village school, Mikhail was sent to Moscow where he worked in a printing factory for some time and then became an apprentice type-setter at the Pavushinsky printing house. Mikhail attended at the same time the Miussy evening courses for workers founded by Yu. P. Narova. The usual term of apprenticeship was four years, but Mikhail Ivanovich became a type-setter after two years. In 1915, after World War I began, Mikhail Ivanovich was called up to the army. In 1918, he returned to Moscow and resumed his job, but this time he worked in state printing houses. He combined his work with studies at courses on the history and culture of Old Believers given at the Moscow Public Academy of Old Believers, where he received a profound understanding of the values of Russian culture, and in the 1920s he became an active member of many cultural societies and clubs in Moscow.



At the printing houses, Mikhail Ivanovich was in charge of printing and was a technical editor of books by nearly all leading Russian writers of the first third of the 20th century. This stimulated his interest in the printed word, making him a collector of books, manuscripts, and autographs.

Many valuable monuments of Russian culture have survived to our days thanks to the efforts of enthusiastic supporters of old piety who carefully preserved manuscripts, old books, icons and many suchlike objects.

The collection of Mikhail Ivanovich contains copies of Holy Scripture in many languages, the Apostle of Deacon

Ioann Fedorov, the generally recognized Russian first printer, and books printed in Moscow even before his time. Some of the most treasured items of his collection include works by the Church Fathers and Teachers — the Blessed Augustine and Origen, Sts. Clement of Alexandria, John Chrysostom, Basil the Great, and Gregory of Nazianzus.

Mikhail Ivanovich takes special interest in Old Believers' books, and he has one of the most complete, if not the most complete collection which contains a full range of books on the history of this movement and Old Believers' publications.

Apart from rare books by Church Fathers, his collection also includes books by theologians, historians of the Russian Orthodox Church and Russian religious thinkers of the late 19th and early 20th centuries — A. Khomyakov, S. Bulgakov, and G. Florovsky. Mikhail Ivanovich takes special interest in the books by Father Pavel Florensky, which he collects assiduously.

Among his treasures is a book in Japanese with the contour of the Orthodox church in Tokyo stamped in gold on the front cover. On the title-page there is an inscription: "The New Testament of our Lord Jesus Christ translated into Japanese. Translation by Bishop Nikolai and Pavel Nakai, Tokyo, 1901." This book belonged to the Apostle of Orthodoxy on the islands of the Far East — St. Nikolai, Archbishop of Japan.

There is also a copy of Holy Scripture translated into Russian and printed in Petrograd in 1918 at the Third State Printing House, which is the first edition of the Bible under Soviet rule. In subsequent years, the book was autographed by the Patriarch of Moscow and All Russia, by some hierarchs of the Russian Orthodox Church, by the Catholicos-Patriarch of Georgia, and by the Patriarch-Catholicos of All Armenians.

Mikhail Ivanovich closely follows the activities of the Publishing Department of the Moscow Patriarchate, acquiring all its publications. On his bookshelves are works by Patriarch Aleksi and Me-

tropolitan Nikolai Yarushevich, which were presented to the collector by the authors, and also published works of Patriarch Sergiy, complete sets of *The Journal of the Moscow Patriarchate*, the anthology, *Theological Studies*, and of the Orthodox Church Calendar.

The circle of his friends includes a number of literary personalities, and experts, theologians and Church historians. Mikhail Ivanovich possesses an unusually profound knowledge of bibliography, and one can always rely on his advice, consultations and references to guide one in the boundless sea of Russian books.

Since 1967, Mikhail Ivanovich Chuvanov has been chairman of the Transfiguration Community of Old Believers of the Old Pomorye Communion in Moscow. He works a great deal, paying constant attention to keeping the church building in perfect condition, and has often directed its repair work.

M. I. Chuvanov is a co-editor of the Church Calendar of the Bezpopovt Old Believers and contributes to it a number of articles.

The Transfiguration Community makes regular contributions to the fund of the Society for the Protection of Old Monuments and also to the Soviet Peace Fund. Mikhail Ivanovich himself has participated in many peace conferences held in our country.

He took an active part in the Old Believers' Pomorye Church Council held in Vilnius in 1974, which discussed the attitude of the Old Believers to the Act of the 1971 Russian Orthodox Church Council concerning the lifting of the anathema placed on the adherents of the Old Believers Communion by the Moscow Council of 1666-1667. M. I. Chuvanov was among the delegates who signed the document which accepted the Act of the 1971 Russian Orthodox Church Council as a manifestation of good will and a step in peacemaking, and which stated that at the present time the Old Believers' Pomorye Church "maintains normal relations with the Russian Patriarchal Church, in which neither side attempts to alter the internal order of the other".



MESSAGE from His Holiness Patriarch PIMEN to Participants in the Conference of the Lutheran Churches of Europe

Grace to you and peace from God our Father, and the Lord Jesus Christ (om. 1.7). In these words of the Apostle, I greet you, distinguished leaders of the Lutheran world, who have gathered for your pan-European meeting in Tallinn, the capital of the Estonian SSR. I send you my best wishes for blessed success.

Your present conference, just as other events in the life of the Lutheran Church, is of vital interest to us, to the Russian Church, because the present life of Christians of different confessions is unthinkable without contacts with each other, without search for ways leading to mutual understanding, to the attainment of unity that is lost in Christendom. The words of the Saviour: *That they all may be one* (Jn. 17.21) as never before, command the followers of Christ, to labour in the field of ecumenism.

We, the children of the Russian Orthodox Church, evaluate with satisfaction our joint contribution with our Lutheran brothers to the cause of Christian unity. And this is successfully being promoted, as we sincerely believe, the bilateral ties maintained between the Russian Orthodoxy and the Lutheran world; these ties are developing and strengthening intensively.

For many years now, our Church has had fruitful contacts and theological meetings with the Evangelical Church in Germany (FRG). Regular and with good results have been our conversations with the Evangelical Lutheran Church of Finland; they have contributed greatly to the promotion of theological dialogue and true Christian relations between our Churches. Lately,

we have established and successfully been conducting conversations with the Federation of the Evangelical Churches in the GDR. Our joint work with representatives of Lutheran Churches, within the framework of the World Council of Churches and the Conference of European Churches, has been remarkable for good cooperation and has brought positive results.

We have also had meetings, mutual visits, and contacts with the leadership of other Lutheran Churches throughout the world just as in our own country. In this connection, I would like to mention the genuinely fraternal relations that have arisen between the Russian Orthodox Church and the Lutheran Churches within our country—the Evangelical Lutheran Church of Estonia, Latvia and Lithuania. I would particularly like to note the verily ecumenical spirit of these relations, not only on the upper but on the parochial level as well. This is due to the clergy of our Churches, their pious laity and particularly to our friends and brothers—Archbishop Edgar Mark and Archbishop Janis Matulis, as well as other leaders of the Lutheran Church whose energetic and fruitful activities in the ecumenical and peacemaking spheres are highly evaluated in our country and abroad.

Our bilateral conversations and contacts have been a good preparation for the Orthodox-Lutheran dialogue. The same goal has been served in deepening fraternal cooperation between the Russian Orthodox Church and the Lutheran World Federation. Although we attach great importance to the pan-Orthodox-Lutheran dialogue, we are aware,

nevertheless, that the forthcoming dialogue will not be an easy one, because there are great theological and historical factors which separate us. But we, recalling St. Paul's words: *Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus* (Rom. 15.5), are filled with benevolent hope that it will be a great event in the life of modern ecumenism, and the positive results achieved by our bilateral theological conversations, assure us of success in the development of pan-Orthodox-Lutheran dialogue.

Beloved in Christ, participants in the Conference of Lutheran Churches of Europe, while preaching the truth of Christ Crucified and Risen, we should remember the fact that we are spreading the Good News in conditions of concrete political and social realities in which our Churches live. This impels us to intensify our peacemaking in order to create an atmosphere of trust and mutual understanding among nations not only in Europe but throughout the world. We believe that this may be effectively helped by the Madrid Meeting of representatives of the signatory states of the 1975 Helsinki Agreement.

Satisfactory is the fact that your conference is devoting a great deal of time to this urgent problem of all mankind.

While affirming the ideals of peace and justice, we Christians should actively work today so that the Madrid

Meeting be held in a businesslike atmosphere and constructive spirit. We should strive by all means available to us, to make the Madrid Meeting adopt practical measures to strengthen security, cooperation and peace in Europe. Among these measures of great importance, we believe, will be a pan-European conference on military detente and disarmament. We should also work for the speediest ratification of SALT-2 and the continuation of negotiations on further limitation of strategic weapons because it is precisely in working out to establish a general and just peace, and in strengthening mutual understanding and cooperation among nations, that we see the embodiment of the Christian vocation in our constantly changing world.

I am sure, beloved in the Lord, that the peacemaking initiatives you will advance in Tallinn will be worthily evaluated by the Christians of Europe, and they will be your weighty contribution to the cause of establishing a lasting peace in the whole world.

In conclusion, I greet you all again, dear participants in the Tallinn conference, and wish you, with all my heart, a beneficent success. I prayerfully invoke God's blessing upon you and your work.

With love in the Lord,

+PIMEN, Patriarch of Moscow
and All Russia

September 3, 1980
Moscow

To His Holiness Patriarch PIMEN of Moscow and All Russia

Moscow

Your Holiness,

The participants in the Conference of the Lutheran Churches of Europe, convoking in Tallinn at present, convey their sincere gratitude to you, Your Holiness, for your amicable greetings. We agree with you in that the task of Christians of Europe and of the whole world is to transmit and translate into life the Good News of reconciliation entrusted to them, so that they might fulfil the commandment of their Lord to be peacemakers, both on the national and international levels.

We are all very grateful for the work you have accomplished to consolidate ecumenical aims. Your greetings are a sign of ecumenical understanding and trust, and we would like to express our hope that the fraternal relations between the Russian Orthodox Church and the Lutheran Church will continue and deepen in the Name of our common Lord Jesus Christ.

Carl MAU, General Secretary of the Lutheran World Federation,
Archbishop Martti SIMOJOKI, Chairman of the Conference

September 15, 1980
Tallinn

Conference of the Lutheran Churches of Europe

Conference of the Lutheran Churches of Europe took place in Tallinn from September 7 to 14, 1980, at the invitation of the Lutheran Churches of Estonia. Some 100 delegates from 32 Lutheran Churches of Europe gathered together at this forum to discuss its main theme "Proclamation Today" and make their contribution to the cause of strengthening peace.

Among the guests of the conference was a delegation from the Russian Orthodox Church: Metropolitan Aleksiy of Leningrad and Estonia, Chancellor of the Moscow Patriarchate (head of the delegation); Bishop Viktorin of Vilnius and Lithuania; Archpriest Georgiy Goncharov, referent at the Department of External Church Relations. Also present were Dr. Walter Sigrist, a representative of the World Council of Churches; Dr. Glen G. Williams, General Secretary of the Conference of European Churches; and Superintendent Werner Hansson, a representative of the Christian Peace Conference.

Dr. Carl Mau, General Secretary of the Lutheran World Federation, participated in the work of the conference,

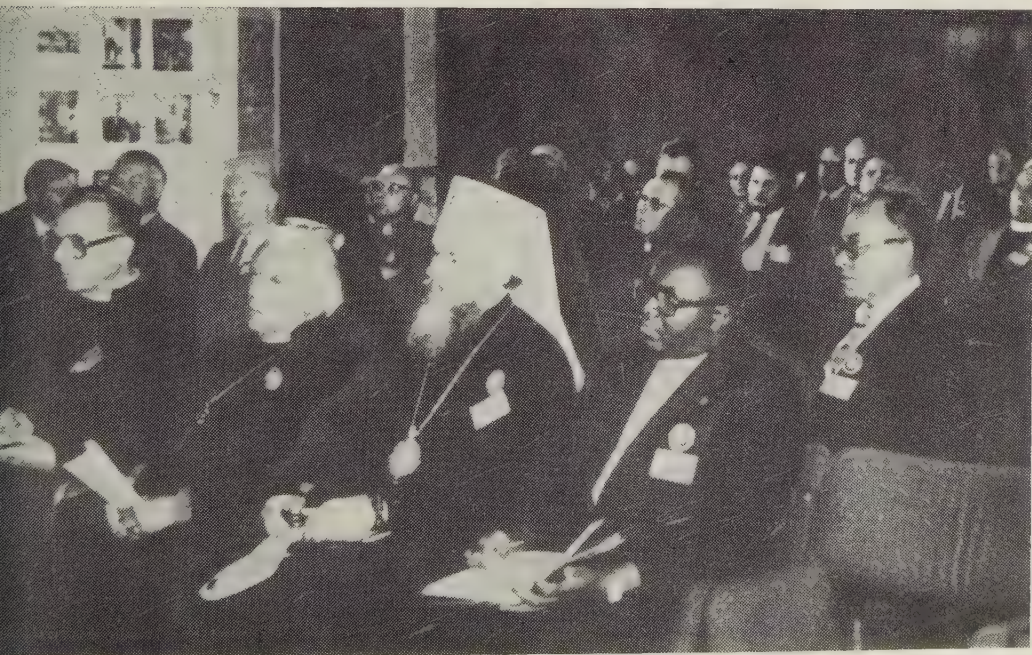
Archbishop Dr. Martti Simojoki chaired the conference.

In the morning of September 7, the conference participants and guests gathered for divine service in the Dom cathedral. Bishop Dr. Heinrich Rathke delivered a sermon on the theme of peacemaking.

The opening of the conference took place at noon. It was attended by L. I. Piip, representative of the Council for Religious Affairs of the USSR Council of Ministers in the Estonian SSR. In his opening speech, Archbishop Dr. Martti Simojoki noted the importance of Christian service for the strengthening of peace among nations.

Metropolitan Aleksiy greeted the participants in the conference. In his speech he cordially thanked them for the invitation to the conference and spoke about the peacemaking and ecumenical activities of the Russian Orthodox Church. Then he read the message from His Holiness Patriarch Pimen (see p. 59).

The participants sent His Holiness a telegram thanking him for his message.



At a session of the Tallinn Conference of the Lutheran Churches of Europe

On the following days the speakers and the participants in the discussions highlighted the theological aspects of the Church's peacemaking. All the speakers unanimously noted that the Final Act of the Helsinki Conference on Security and Cooperation in Europe had brought tangible and positive results to the region, and that they should be supported and developed further.

The participants in the conference stressed the importance of the forthcoming Madrid Meeting and expressed their full support of it.

On September 9, all the participants and guests laid flowers at the common grave of the liberators of Tallinn. That same day a group representing the conference and including Dr. Carl Mau, Archbishop Martti Simojoki, Archbishop Edgar Hark, Dr. Paul Hansen, Pastor R. Lehtonen, A. Leepin, Metropolitan Aleksey, Dr. Glen G. Williams was received by Meter Vannas, Vice-Chairman of the Presidium of the Supreme Soviet of the Estonian SSR.

The delegates visited the Estonian Society of Friendship and Cultural Relations with Foreign Countries, the Estonian Republican Peace Committee, the Estonian Society of Friendship and Cultural Relations with Compatriots

Abroad, the Republican Commission for Assistance to the Soviet Peace Front and were received by the leaders of these public organizations.

In the evening, Metropolitan Aleksey gave a reception in his residence, which he invited the distinguished leaders of the Lutheran Churches of Europe, heads of the Lutheran Churches of the Soviet Baltic Republics, and well-known ecumenical leaders. Those who spoke at the reception expressed their good feelings towards the Russian Orthodox Church, His Holiness Patriarch Pimen, and Metropolitan Aleksey. Dr. Carl Mau noted the great role played by Metropolitan Nikodim of Leningrad and Novgorod in the cause of ecumenical rapprochement between the Russian Orthodox and Lutheran Churches.

On September 12, Archbishop Edgar Hark gave a reception for the participants in the conference. During the reception, Archbishop Hark was presented with the medal of the Lutheran World Federation.

The communique issued by the conference expressed gratitude to His Holiness Patriarch Pimen and Metropolitan Aleksey for the attention given to the participants.

CEC Presidium Meeting in Finland

The Presidium of the Conference of European Churches met in Helsinki from October 23 to 25, 1980. It considered the current affairs of the CEC and outlined its future work. It accepted the recommendations of the Fourth Post-Helsinki Consultation held in El Escorial, Spain, for implementation in the CEC work. The Presidium decided to send them to the member-Churches and through them to the governments of the Helsinki states. The recommendations contain concrete wishes regarding the peacemaking of Churches and are aimed at relaxing international tension, disarmament and peace education. Plans for research were also outlined. The relationship with the Roman Catholic Church and the ecumenical organizations were discussed. The questions of inter-Church service and the

programmes on human rights, etc. were considered.

During the meeting of the CEC Presidium, P. Stembeck, Minister of Education of Finland, gave a reception in honour of the CEC leadership. The Evangelical Lutheran Church of Finland also held a reception in "Finland House" where the Helsinki Final Act was signed. The guests inspected the building and then saw a film about the 1975 Conference on Security and Cooperation in Europe. During the reception Archbishop Dr. Mikko Juva made a speech and Metropolitan Aleksey of Tallinn and Estonia delivered a speech in response. Receptions were also given by the Ecumenical Council of Churches of Finland and by Bishop Aimo Nikolainen.

Metropolitan Aleksiy of Tallinn and Estonia, Vice-President of the Presidential and Advisory Committee of the USSR, was one of the participants in the 100th anniversary meeting.

On October 26, Metropolitan Aleksiy celebrated Divine Liturgy with Metropolitan Chrysostomos of Myra (Constantinople Patriarchate) and Metropolitan John of Helsingfors in the Dormition Cathedral of Helsinki. The hierarchs delivered addresses after the service.

From October 27, Metropolitan Aleksiy was the guest of the Evangelical Lutheran Church of Finland. He visited the city of Turku where Archbishop Mikko Juva, Head of the Evangelical Lutheran Church of Finland, gave him a warm welcome. Metropolitan Aleksiy had an opportunity to get acquainted with the life of the Church and have contacts with the leaders of the local Lutheran communities. That same day, he arrived in Tampere and was a guest of the local Lutheran Bishop E. Kansanaho who gave a reception during which Bishop E. Kansanaho and Metropolitan Aleksiy exchanged greetings.

After the reception, Metropolitan Aleksiy saw ecclesiastical places of interest in the city and learned about the social work of the Church. In the evening of October 28, His Eminence arrived in Kuopio and was the guest of the Orthodox Church of Finland. On October 29, Metropolitan Aleksiy visited His Eminence Archbishop Paul of Karelia and All Finland at his residence. Members of the Orthodox clergy and administrative staff of the theological seminary were also present. Archbishop Paul showed the guest the administrative centre of the Orthodox Church, the theological seminary and ecclesiastical museum. That same

day, the Lutheran Bishop of Kuopio, His Grace Paavo Kortekangas, gave a reception in honour of Metropolitan Aleksiy during which they exchanged speeches. His Eminence Archbishop Paul and His Grace Bishop Alexi of Joensuu attended the reception.

Later in the day, Metropolitan Aleksiy, accompanied by His Grace Bishop Alexi, left for the New Valaam Monastery. The solemn welcome was followed by Vespers. The next day, October 30, Metropolitan Aleksiy celebrated Divine Liturgy in the Transfiguration Cathedral of the monastery; then he said a panikhida in the graveyard for all the departed hegumens and brethren of Valaam; then a moleben before the Konevskaya Icon of the Mother of God.

Metropolitan Aleksiy met and talked with the brethren of the New Valaam Monastery. That same day, accompanied by Bishop Alexi, His Eminence visited the Holy Trinity Convent in Lintulla, and held a moleben in the church there, then he delivered an address to the mother superior and the sisters. Hegumenia Antonina showed Metropolitan Aleksiy round the convent and the candle workshop. In the evening of the same day, Metropolitan Aleksiy visited St. Nicholas Church in Joensuu, where he was solemnly welcomed by the rector, Archpriest E. Piirainen, members of the choir and numerous worshippers. Archpriest E. Piirainen, Bishop Alexi and Metropolitan Aleksiy delivered addresses.

On October 23, Metropolitan Aleksiy was received by V. M. Sobolev, Ambassador Extraordinary and Plenipotentiary of the USSR to Finland. Metropolitan Aleksiy had numerous meetings with ecclesiastical and public leaders of Finland and gave interviews to the press in a number of the cities he visited.

CHRONICLE

Metropolitan Filaret of Minsk and Byelorussia, Exarch to Western Europe, was in London from October 25 to November 5, 1980, to discuss matters of business for the West European Patriarchate.

During his stay in England, Metropolitan Filaret participated at divine services in the Dormition Cathedral in London, and met Metropolitan Antonios of Surozh, the clergy and flock of the Surozh Diocese.

The Vladyka Exarch called on His Grace Robert Runcie, Archbishop of Canterbury; Archbishop

Methodios of Thyateira and Great Britain (Constantinople Patriarchate); His Eminence Basil Cardinal Hume, Archbishop of Westminster, and visited the British Council of Churches and met the Apostolic Delegate Archbishop Bernard Heim (Roman Catholic Church).

* * *

From November 9 to 15, 1980, Archbishop Makary of Uman was in Spain as a member of the CPC delegation, which took part in the Madrid Conference of UN NGO.

Dr. Glen Garfield Williams, General Secretary of the Conference of European Churches, on a Visit to the USSR

Dr. Glen Garfield Williams, General Secretary of the Conference of European Churches, arrived in Moscow with Mrs. Williams on September 6, 1980. He went on to Tallinn to attend the Conference of Lutheran Churches of Europe as a guest.

Dr. Williams greeted the participants in the Lutheran forum on behalf of the Conference of European Churches, noting the close cooperation of many Lutheran Churches within the CEC.

On September 9, all the participants in and guests of the conference in Tallinn laid a wreath at the monument to the liberators of Tallinn.

That same day, the leadership of the Conference, Dr. G. Williams and Metropolitan Aleksi of Tallinn and Estonia were received by Ms. M. Vannas, Vice-Chairman of the Presidium of the Supreme Soviet of the Estonian SSR, who greeted the guests of the republic on behalf of the Presidium. She told them about the life and successes of the republic in building a creative life and the participation of its citizens in the struggle for world peace. M. Vannas highly praised the part played in this by religious leaders. Dr. C. Mau, Dr. P. Hansen, Archbishop E. Hark, Metropolitan Aleksi, Dr. Williams, and others delivered speeches.

In the evening, Dr. and Mrs. Williams attended the big reception given by Metropolitan Aleksi in honour of the leadership of the Tallinn Conference of Lutheran Churches of Europe and prominent European ecumenical figures.

On September 10, Dr. Williams was received by L. I. Piip, representative of the Council for Religious Affairs of the USSR Council of Ministers in the Estonian SSR. Metropolitan Aleksi was also present. That day, the leadership of the Conference of Lutheran Churches of Europe, Metropolitan Aleksi and Dr. Williams were received by the leadership of four public organizations: (1) Society of Friendship and

Cultural Relations with Foreign Countries; (2) Peace Committee of the Estonian Republic; (3) Estonian Society for Cultural Relations with Compatriots Abroad, and (4) Estonian Republican Committee for Assistance to Soviet Peace Fund.

During the talk, which passed in spirit of mutual understanding, guests were informed about the activities of public organizations in Estonia aimed at consolidating peace, friendship and cooperation among nations.

On September 10, Dr. Glen Garfield Williams and Mrs. Williams visited the cemetery of St. Aleksandr Nevsky and laid flowers at the grave of Metropolitan Aleksi's parents.

On September 11, Dr. and Mrs. Williams, Prof. Gyula Nagy (Hungarian) and Metropolitan Aleksi left for the Dormition Convent in Pukhtitsa where they were welcomed by the mother superior, Hegumenia Varvara, the clergy and the nuns.

After a short prayer in the Dormition Cathedral the guests were accommodated in the new guesthouse. Then Metropolitan Aleksi held a reception for the guests in his chambers; among those present were Hegumenia Varvara and other representatives of the convent. In the evening the guests learned about its economic life.

On September 12, Metropolitan Aleksi celebrated Divine Liturgy in the Dormition Cathedral. Dr. Williams, Mrs. Williams and Prof. Gyula Nagy attended the service. After the Liturgy Metropolitan Aleksi warmly greeted the guests. Dr. Williams responded. Then the guests partook of the communal meal in the Refectory Church of Sts. Simeon and Anna. Metropolitan Aleksi, Dr. Williams, Mrs. Williams and Prof. Gyula Nagy delivered speeches.

After looking over the convent, Metropolitan Aleksi and the guests went to Chudskoe Ozero. On their way there they visited two parishes: one in

age of Yamy, where they were warmly welcomed — the paths to the church were strewn with flowers, the churchmen met them with bread and salt. The rector, Father D. Khodov, greeted the guests cordially. The choir and the congregation sang the troparion to St. Nicholas, the heavenly patron of the church. Dr. Williams was deeply moved by the welcome, thanked them for the joy received and said that he would never forget the visit. To the singing of hymns the guests left for the Church of St. Elijah in the village of Vaskova.

In recent years this parish has been restoring the big stone church which was left in ruins after the war. The central part of the church has already been restored and consecrated by Metropolitan Aleksiy on October 15, 1979. The restoration is going on. The parishioners led by the rector, Archpriest Siliy Borin, met the guests with flowers and the singing of the troparion to St. Elijah. Dr. Williams expressed his admiration for the parishioners' love of their church and the immense work done by them. He wished the rector and the parish the help of God in their work. Metropolitan Aleksiy and his guests inspected the building site of the belfry and the right side-chapel. That same day, at Chudskoe Ozero, Metropolitan Aleksiy and his guests recalled the feat of St. Aleksandr Nevsky in the struggle against the Livonian Order and noted that it was remarkable that they were visiting Chudskoe Ozero on the Feast of the Orthodox Prince St. Aleksandr Nevsky.

On returning to the convent, the guests attended the farewell reception given in their honour by Hegumenia Varvara in her chambers. She warmly thanked the guests for their visit and

for the spiritual bond which had already been established between Dr. and Mrs. Williams and the Pukhtitsa Convent.

That evening, the guests departed.

On September 14-15, Dr. and Mrs. Williams were on a visit to the Armenian Apostolic Church. They were received by His Holiness Vazgen I, Supreme Patriarch-Catholicos of All Armenians, at Holy Echmiadzin.

On September 16-17, Dr. and Mrs. Williams were in Tbilisi, visiting the Georgian Orthodox Church. They were received by and conversed with His Holiness and Beatitude Iliya II, Catholicos-Patriarch of All Georgia. This was the first visit to the Georgian Orthodox and the Armenian Apostolic Churches by the General Secretary of the Conference of European Churches after these Churches had become members of the CEC.

Back in Moscow on September 19, Dr. Glen G. Williams paid a visit to the Council for Religious Affairs of the USSR Council of Ministers and had a talk with V. V. Fitsev, vice-chairman of the council. Metropolitan Aleksiy of Tallinn and Estonia was also present.

In the afternoon, Metropolitan Aleksiy gave a reception in honour of the CEC General Secretary, Dr. Glen G. Williams and Mrs. Williams at his residence in the suburb of Moscow. Later he talked with Dr. Williams about the affairs of the Conference of European Churches and the tasks facing it.

On September 20, Dr. Glen G. Williams left Moscow. At the Sheremetievo Airport he was seen off by Metropolitan Aleksiy of Tallinn and Estonia, President of the Conference of European Churches, and other officials.



Holy Shrine of the Russian Land

In 1980, the Russian Orthodox Church marked three major historic dates in the life of our country — the **850th** anniversary of the translation to the city of Vladimir of the famous icon of the Mother of God painted by St. Luke the Evangelist; the **600th** anniversary of the victory on Kulikovo plain, an event which shaped the course of world history; and the **500th** anniversary of Russia's liberation from foreign yoke. This article describes the three dates. — Ed.



From the early years of Christianity in Russia its Orthodox people have deeply venerated the Mother of God. Numerous churches and monasteries have been built in Her honour; fervent prayers were said to the Most Holy Theotokos entreating Her to be the Intercessor for the newly converted nation. Orthodox Christians expressed their profound faith in the Lord Jesus Christ and His Most Pure Mother in many ways: by copying sacred books and by creating theology in image and colour, i. e. painting icons, and by decorating churches with mosaics and frescoes. With reference to the latter form of professing faith, St. Simeon of Thessalonica wrote: "Painting is also an expression of truth, like the writing of books, and Divine Grace rests upon it, because the things it depicts are holy".¹ Through the Icon of the Mother of God, which is called "Vladimirskaya" (after the name of the city where it had stayed for more than three centuries), the land of Russia has been sanctified with particular Divine Grace.

This icon of the Mother of God, painted by St. Luke the Apostle and Evangelist, was brought to Russia circa 1130-1131 from Constantinople together with the Icon of the Mother of God called "Pirogoshcha" (a derivative from the word *pirogotissa*, which



The Vladimir Icon of the Mother of God

means—the tower).² The "Pirogoshcha" Icon of the Mother of God was kept in a church of the same name in the Podolsk district of Kiev.³ This church was visited by Prince Igor Svyatoslavich of Novgorod-Seversky, the hero of "

of Igor's Campaign", in fulfilment is vow to the Mother of God. The holy icons were received in Rus- with due honour: a special church built in 1130-1131 for the "Pirochka" Icon of the Mother of God, the Vladimir Icon was kept in the estral convent of the family of the y princes in Vyshgorod (a suburb Kiev). Orthodox Prince St. Andrei Bogolyubovo (1157-1174; feast day 4), the son of Prince Yuriy Dol- uky (1155-1157), used to pray before icon, confining to it his inspired is of founding a new capital of Rus- 4 Prostrating himself before the , he entreated the Theotokos to be Intercessoress and Succouress of the ly enlightened people. When Ortho- Prince Andrei of Bogolyubovo left v and set out for the Rostov-Suzdal ncipality, in the country's north-east, ch he was to rule, he took with him his most treasured holy object the ient icon of the Mother of God wing that icons sanctify cities.

From the first days of the long jour- the icon worked miracles, helping Orthodox prince implement his far- ching plans of building up and con- dating a Russian state. Trying to end the throne in Rostov or Suzdal out his father's support was a mat- of great personal risk for the young ce, because the local boyars were y powerful and did not want to mit to the young ruler.

At this time the Mother of God Her- revealed to him Her grace-filled stance. At a spot 10 versts away n Vladimir, horses, drawing the car- ge which contained the holy icon, led suddenly and refused to move a o further. That night Orthodox Prince rei saw in his dream the Mother God with a scroll in Her hand; She ade him to travel to Rostov and : "I desire not that My image be n to Rostov, but that thou shouldst e it to Vladimir, and on this spot mmand thee to build a stone church onour of My Nativity." To commem- ate this miraculous event, Orthodox ce Andrei ordered icon-painters to at an icon of the Mother of God as appeared to him in his vision. He gnated June 18 as the feast day of holy image. This icon, later named

"Bogolyubskaya", became famous through numerous miracles and signs.

On the spot indicated by the Heavenly Queen, Prince St. Andrei built the Church of the Nativity of the Blessed Virgin and founded the town of Bogolyubovo, which became his permanent place of residence and also the place of his martyrdom.⁵ In gratitude to the Most Holy Theotokos, the Orthodox prince ordered the holy icon to be adorned with an expensive riza in 1155, and in 1158-1160 he built for Her miraculous icon the magnificent Cathedral of the Dormition in Vladimir, called by contemporaries "The Abode of the Theotokos". The icon was translated to the cathedral in a solemn procession, and from then on became the principal shrine of the Vladimir-Suzdal Principality. Orthodox Prince Andrei of Bogolyubovo never parted with the Vladimir Icon of the Mother of God and especially when he went to war.

In 1164, the Byzantine Emperor Manuel (†1180) received a sign from an icon of the Saviour during a victorious battle with the Saracens. At the same time a similar sign attended a victory scored by the troops of Prince St. Andrei of Bogolyubovo, who defeated an old enemy—the Volga Bulgars, through the prayerful assistance of the Most Holy Theotokos. Astounded by the fact that the two wondrous signs were revealed at one and the same time, the two military leaders, acting on the initiative of Orthodox Prince Andrei, appointed August 1 as the feast day of the Most Merciful Saviour and the Most Holy Mother of God.⁶ The foundation of the first Church of the Protecting Veil of the Most Holy Mother of God (the famous "Church of the Protecting Veil on Nerl") was laid in 1165. Old chronicles have preserved the prayer of the Orthodox prince on the eve of the battle: "O Lord Jesus Christ our God, through the prayers of Thy Most Pure Mother and the power of Thy Holy Cross help us against these godless barbarians." Prince St. Andrei later noted with gratitude that visible signs of divine support were revealed not only to Manuel in his struggle against the infidels, but that the Mother of God also came to the assistance in his own struggle against the enemy from the

steppe: "he saw divine rays of fire" emanating from the Vladimir Icon of the Mother of God.

Reverence for the Vladimir Icon of the Mother of God was strengthened further by the compilation of, in the second half of 1160s, *The Miracles Wrought by the Vladimir Icon of the Mother of God*.⁷

Orthodox Prince St. Andrei of Bogolyubovo also helped to prepare this literary monument.⁸ Most of the narratives describe the healings performed through this icon. These events must have been recorded by the clergy of the Dormition Cathedral in Vladimir. The text has been only slightly altered. It opens with the words: "God did not place the sun, He created, in one place, but set it moving to illumine the world with its rays, so does this image of our Most Pure Queen the Mother of God and Ever Virgin Mary, work miracles not only in one place, but by travelling through all lands, enlightens the world and cures all manner of illness."

This comparison not only explains why

Orthodox Prince Andrei of Bogolyubovo decided to translate the icon against his father's will, but offers a profound reason for this event, which was to signify the newly established capital of North-Eastern Russia—Vladimir on Klayazma. Among those who were cured by the Vladimir Icon of the Mother of God were residents of Tver, Murom, Rostov and other cities. This goes to prove that the Vladimir Icon of the Mother of God had become the Intercessor and Succourer not only of Vladimir, but of the whole of North-Eastern Russia.

After the death of the Orthodox Prince St. Andrei of Bogolyubovo (†1174), Prince Mikhail removed from the icon the precious riza provided by St. Andrei. The icon itself did not remain in the possession of Prince G. of Ryazan for long.

When Vsevolod Yurievich Bolshoi Gnezdo (the Big Nest; †1212), brother of Orthodox Prince Andrei Bogolyubovo, came to power, the miraculous icon of the Mother of God was returned to the Dormition Cathedral in Vladimir. The chronicle recorded a vision seen by Prince Vsevolod Bolshoi Gnezdo: when he was beyond Smolensk with his troops he "beheld the great church of the Holy Mother of God, and together with the church also beheld the whole city of Vladimir."⁹

The invasion by the Mongol-Tatar hordes under Batu Khan brought to the Land of Russia innumerable calamities. In 1237 the invaders "captured the famous city of Vladimir, and piled wood within and without the cathedral and set it on fire, and of the multitude of people who were there some burned to death, some suffocated, and others were cut down... and God even suffered the heathen to tear off from the miraculous image the precious riza, but Her divine image, to the surprise of all, was found undamaged, without a scratch... After the battle Yaroslav returned to the city of Vladimir and removed the debris from the church and gathering together the scattered inhabitants comforted them".¹⁰

In 1380, the Russian army under Grand Duke Dimitriy Ioannovich of Moscow, with the prayerful support



On the spot where the horses stalled the church was built

Russian Church, routed the hordes of Khan Mamai on Kulikovo plain. This victory marked the beginning of the liberation from the Mongol-Tatar yoke. The epic "The Rout of Mamai"¹¹ tells that the grand duke received the blessing of St. Sergiy of Radonezh before he set out for the battle; the saint also blessed the grand duke and two of his monks—the schemamonks Aleksandr Peresvet and Andrei (Oslyabya). The grand duke himself entreated the Most Pure Mother of God to intercede and help them.¹² "And again coming to the miraculous image of the Heavenly Queen of all creatures, which was painted by Apostle Luke the Evangelist in his time, he said: 'Oh, miraculous Queen, Most Pure Mother of God, the Intercessorress of mankind, through Whom we have come to know the true God, Who was born and became flesh through Thee, do not forsake this city, O Heavenly Queen, to be destroyed by godless pagans, do not let them desecrate Thy churches and the Christian Faith, entreat Thy Son that He may pacify the hearts of our enemies, so that we do not get the upper hand over us. Grant us, O Heavenly Queen, Thy help, defend over us Thy Protecting Veil, and we shall not fear wounds, because we are in Thy servants and all our hopes are in Thee and in Thy prayers to Thy Son. Queen of all, help us against our adversaries, who do not call upon Thy Holy Name. And we, O Heavenly Queen, Most Pure Mother of God, rely on Thy help as we face these godless pagans, and we beseech Thee to pray for us to Thy Son and our God'".¹³

The next important event in the history of the Vladimir Icon of the Mother of God relates to the year 1395, when the miraculous image was brought to Moscow for the first time to protect the city from the powerful Mongol conqueror Timur (Tamerlane). His conquests are very well known in Russia. On a visit to the Golden Horde in 1391 the Grand Duke of Moscow Vasilii Dimitrievich (†1425) saw Tamerlane smash the troops of Khan Toktamish of the Golden Horde. Even at that time Vasilii Dimitrievich and his compatriots knew about Tamerlane's conquests and about atrocities which accompanied the invasions.

In 1395 there was another battle between Tamerlane and Toktamish in the valley of the Terek in the Northern Caucasus. Toktamish suffered another defeat, and this opened the way to the Povolzhye and to Sarai Berke, the capital of the Golden Horde. Tamerlane captured the city, plundered it and reduced it to ashes.¹⁴ Having routed Toktamish, and after sacking the cities of the Golden Horde, the hordes of Tamerlane moved northwards, invaded the Ryazan Principality and captured the city of Eletsk and its prince, "tormenting the inhabitants".

Grand Duke Vasilii Dimitrievich of Moscow was fully aware of the extent of the threat to the Russian land, especially since his scouts reported that Tamerlane intended to advance on Moscow.¹⁵ Having mustered his troops, Grand Duke Vasilii Dimitrievich marched to Kolomna, and took up his position on the bank of the Oka in order to prevent the enemy from crossing the river. Before he set out, he gave an order to "the military commanders to fortify the city" and to muster a military force for the defence of Moscow. Prince Vladimir Andreyevich of Serpukhov, a hero of the Battle of Kulikovo and a cousin of Vasilii Dimitrievich, was left in charge of the fortifications. With the blessing of St. Kiprian, the Metropolitan of Moscow and All Russia, molebens were conducted in all the churches for "the grand duke and his men", and all the inhabitants observed a strict fast. For this moleben, St. Kiprian translated Greek canons of Patriarch Philotheos of Constantinople: "The Canon to Our Lord Jesus Christ and His Most Pure Mother Against the Pagans" and "The Canon for Battles in Internecine and Foreign Wars".

Moscow was gripped by fear and in great confusion, there was little hope of victory in an engagement with such a powerful and experienced enemy; Muscovites still remembered their city being devastated by Khan Toktamish in 1382. Trusting in God's mercy and His Most Pure Mother, the grand duke and St. Kiprian sent "to the glorious old city of Vladimir for the icon of our Sovereign and the Mother of God", "for She can turn our sorrow into joy." On August 15, the Feast of the Dormition

of the Most Holy Mother of God, "the whole city of Vladimir gathered together to see off that miraculous and revered icon", "they saw it off with due honour, faith and love, fear and hope, crying and shedding tears".

All of Moscow came out to Kuchkovo plain to welcome the grace-filled and precious shrine. This plain was located "on the main road to Vladimir". In order to convey clearer the spiritual state of the welcomers, who were filled with joy and hope, the author of the old Russian "Tale of Temir Aksak" (Tamerlane) gives a detailed description of the people who came out to meet the icon: among them were "Metropolitan Kiprian with an assembly of the clergy, the princes and princesses, the boyars with their wives, men and women, youths and girls, orphans and widows, beggars and cripples, both men and women of every age, young and old, the whole great multitude of the people carrying crosses and icons, the Gospels and lit candles and censers, singing psalms, and canticles, and prayers, and everybody weeping, young and old, all praying and crying, sighing, weeping and offering thanks, all entreating the Holy Mother of God to deliver our city of Moscow".¹⁶ Tamerlane remained encamped for 15 days, then, suddenly, turned back, and "there was great rejoicing in Moscow".

Old Russian chronicles describe the sudden flight of Temir Aksak's hordes from Moscow thus: "On the day that the miraculous icon was brought from the city of Vladimir to the city of Moscow and was met by the great hierarch with all his clergy, and was borne to the cathedral church where the great hierarch conducted a moleben together with all the clergy; at that time Temir Aksak, who was encamped in the land of Ryazan near the River Don, fell asleep on his coach and saw a fearful dream. He saw a very high mountain and bishops descending from it towards him, with golden crosiers in their hands, who forbade him strongly; then suddenly he saw above them in the air a Woman in scarlet accompanied by a host of warriors, Who also forbade him strongly. At this he shuddered and jumped from his coach, trembling and in great fear, and shouted with a loud

voice, saying: What is this about?"

A cloister was founded on the site where the icon was met, and that on August 26, was celebrated as the Feast of the Meeting of the Vladimir Icon of the Most Holy Mother of God, with special festal procession from the Dormition Cathedral (in the Kremlin) to the Monastery of the Meeting of the Vladimir Icon of the Mother of God. However, the Vladimir Icon of the Mother of God did not remain in Moscow for long and had to be returned to Vladimir. What remained in Moscow was a copy of it, called "the spare" Vladimir Icon, which was painted by St. Andrey Rublyov in 1395. The "Tale of Edigai" contained in the chronicles, which describes the siege of Moscow by that khan in 1408, also says that the Grand Duke of Moscow, Vasilii Dimitrievich, handed over to the Lithuanian Prince Sigismund, who came from the city of Bryansk and engaged to serve under the Prince of Moscow, "the celebrated icon of Vladimir, the capital of the Land of Russia and the city of the Most Pure Mother of God... where there is the marvellous cathedral of the Most Pure Mother of God, called after its golden domes, in which there is the miraculous icon of the Most Pure One, which performs healings and which scares the heathen".¹⁹

In 1411, the precious riza of the icon was stolen by warriors of the Tatar Prince Talych. Metropolitan Feodosius (†1431) was in Vladimir at that time and during the invasion he saved his life by hiding with other city residents in a forest. Perhaps to commemorate his deliverance he ordered a new riza for the miraculous icon in place of the one stolen by the Tatars.²⁰

The Vladimir Icon of the Mother of God was finally translated to Moscow on June 23, 1480. This event was commemorated as the Feast of the Vladimir Icon of the Mother of God with special church service and a festal procession from the Dormition Cathedral (in the Kremlin) to the Monastery of the Meeting of the Vladimir Icon. The main reason for the translation of the holy icon to Moscow was the desire of the Russian people, just as at the time of Temir Aksak, for the intercession of the Victorious Leader of Triumph

sts Who could protect the city from the godless Khan Akhmat.

In the year 1480, Khan Akhmat encamped on River Ugra, threatening Moscow. The capital of the Moscow state was preparing itself for a siege; but there was no unanimity among the princes, no determination to defend the city, some of the boyars were preparing for flight. Speaking on behalf of all the Russian land, the Archbishop of Rostov, St. Vassian (†1481), urged his spiritual son, Prince Ioann III of Moscow (†1505), not to retreat before the enemy: "The blood of Christians will be on you if you flee and leave them unprotected and if you do not make battle with the Tatars, and why are you afraid to die?"²¹ The appeal from the hierarchy inspired Ioann III to fight the horde, and in doing so finally liberated the Russian people from the hated yoke.

The translation of the Vladimir Icon of the Mother of God to Moscow and the patriotic message from Archbishop Vassian produced a strong impression on all the people, and the Russian army began to prepare for a decisive battle with the enemy. But the battle did not take place. The Tatar troops encamped on the River Ugra, which had made repeated attempts to cross, finally retreated just when they could have simply walked across the frozen river. Such was the inglorious end of the nearly six-months-long Tatar military expedition to the River Ugra. The Tatar yoke, which drained the soul of the Russian nation, came to an end: The Mother of God had spread Her Protecting Veil over the Russian land. Since that time the Vladimir Icon of the Mother of God became the most treasured and revered possession of the Moscow Cathedral Church of the Dormition. This historic event had confirmed and reaffirmed Moscow as the recognized centre of the end of Russia, and the centre of Orthodoxy.

Through the intercession of the Mother of the God, by Her Vladimir icon, Moscow and all the Russian lands were miraculously delivered from the invasion by the combined forces of Crimean, Tatar and Kazan Tatars (led by Khan Akhmet Ghirai) in 1521. The unexpected incursion by the Crimean Khan

caught the Moscow Prince Vasiliy Ioannovich completely by surprise. Makhmet Ghirai advanced on Moscow burning down Russian cities and villages from Nizhni Novgorod and Voronezh to Moscow, desecrating churches and taking large numbers of prisoners. He encamped at a short distance from the city.

Tradition has it that at this time the Blessed Vasiliy (†1552; Feast Day August 2) as well as an elderly and blind nun of the Resurrection Convent had one and the same vision: a multitude of saints departing from Moscow with the Vladimir Icon of the Mother of God. By the gates of the Kremlin (named in honour of the holy martyrs Sts. Florus and Laurus, who were particularly honoured after the Battle of Kulikovo) the holy hierarchs were met by Sts. Sergiy of Radonezh and Varlaam of Khutyn who tearfully implored them to forgive the Russian people their sins and intercede for them before God and His Most Pure Mother that Moscow be saved from the terrible invasion. The holy hierarchs heeded the pleas of the saints and returned to the Kremlin with the Vladimir Icon of the Mother of God. Thus through the intercession of the Most Pure Theotokos Moscow and the whole of Russia were saved, with the Tatars fleeing in terror once and for all.²²

This miracle is commemorated with a thanksgiving service before the Vladimir Icon of the Mother of God and a festal procession in which it was carried from the Dormition Cathedral to the Monastery of the Meeting of the Vladimir Icon.

Besides the above-mentioned collection, *The Miracles Wrought by the Vladimir Icon of the Mother of God* of the 12th century, there are two more literary monuments of the 16th century dedicated to this holy image— stichera to the Vladimir Icon of the Mother of God composed by Tsar Ioann Vasilievich (1533-1584)²³ and "The Tale of the Vladimir Icon of the Mother of God" of the second half of the 16th century, which traces the history of the icon (illuminated manuscript of Ioann IV)²⁴.

The Protecting Veil of the Mother of God spread over the land of Russia had brought deliverance from the hated

yoke. The Russian Church observes three annual feasts in honour of the Vladimir Icon of the Mother of God, Who was called upon "to keep and protect the capital city of Moscow". These feasts, which come on August 26 (September 8), May 21 (June 3) and June 23 (July 6), commemorate the intercessions of the Mother of God "for the sake of Her life-giving icon" at the most crucial periods of struggle against the Mongol-Tatar yoke. One must not forget that all the victories scored over the enemies, big and small, are directly attributed by the Russian chronicles to the prayerful intercession of the Theotokos.

Besides the aforementioned historical events one should also recall many others, such as the retreat from Moscow of Khan Mazowsha in 1451, of Sedi Akhmet in 1459, and of Saip Ghirai in 1541.

All these bloodless victories granted to the Russian people by the Mother of God were very well summed up by St. Kirill of Beloe Ozero (†1427; feast day June 9) in his letter to Prince Andrei Dimitrievich of Mozhaïsk (1382-1432), the son of the Orthodox Grand Duke Dimitriy Donskoi (1350-1389): "Concerning what you have written to me, Sire, about the glorious miracle from the Most Pure Mother of God, Her miracles are beyond all words and comprehension. Having seen now... these most glorious and great miracles, it befits us, Sire, to rejoice at heart and have fear in our soul every hour that it has pleased God through His Most Pure Mother, in the life-time of this generation and last, to deliver the Christian people from an invasion by alien foes through such signs and miracles. Having seen God's mercy upon us and felt the help of the Most Pure Theotokos, it would be fitting, Sire, to remember our sins and lament over them"²⁵.

Throughout their history the great Russian people have been seeking the intercession of the Mother of God, offering up prayers before Her miraculous icon. In front of this icon they swore their allegiance to their Motherland and elected Metropolitans and Patriarchs — the Primate of Moscow and All Russia.

It was auspicious that the enthroni-

zation of His Holiness Patriarch Pim of Moscow and All Russia took place: a feast in honour of the most sacred shrine of Russia, the Vladimir Icon of the Mother of God — June 3 (May 1) 1971.

Russian history is inseparably linked with the protection and intercession of the Theotokos and miracles wrought by Her icons. Today, as in the past, the Holy Russian Orthodox Church prayerfully turns to the holy image of the Mother of God with the words of the canticle:

"Today the glorious and beautiful city of Moscow is radiant with jubilation like the dawn of day as it receives Thy miraculous icon, O Queen of Heaven. And coming together before it we pray to Thee: O Holy Theotokos, most marvellous, intercede before Christ our Lord, Who was made incarnate for us, Thee, that He guard this city and Christian cities and countries unharmful from the encroachment of the Enemy and through His mercy save us".

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¹ St. Simeon of Thessalonica, **Dialogue Against All Heresies**, Chapt. 23.—Quot. from an article by Archimandrite Anatoliy Kuznetsov, *Orthodox Iconography as a Means of Expression of the Dogmatic Teaching of the Church*.—"Messager de l'Exarchat Patriarcale Russe en Europe occidentale", No. 71, April-September, 1970, p. 175.

² In one of his last works, D. S. Likhachev put forward a convincing hypothesis that these icons were copies of the famous icons from the Vlachernae Monastery, which is associated by Tradition with St. Luke the Apostle and Evangelist. D. S. Likhachev, **The Lay of Igor's Campaign and Contemporary Culture**. Leningrad, 1978, pp. 222-228.

The first mention of the icon of the Mother of God painted by St. Luke the Evangelist was made by a historian of the first half of the 6th century, Theodoros, reader of the Great Church of Constantinople. In his first book "Historia Tripartita" he reports that Empress Eudoxia (401-460) sent from Jerusalem to her husband's (Theodosius II), sister, Pulcheria (393-453) an icon of the Most Holy Mother of God painted by St. Luke the Evangelist. The message from St. John of Damascus to Theophilos says: "At a time when the Most Holy Mother of God still lived in Jerusalem and in Zion, St. Luke the Apostle and Evangelist painted with coloured substances Her Divine and holy image on a wood panel so that future generations could behold Her as if in a mirror. When St. Luke showed Her this image, She said: 'My grace rest upon it'. There are some 20 known icons which are ascribed by Tradition to St. Luke the Evangelist. They include, besides the Vladimir Icon, also icons of Vlachernae, the Gracious (Kykkos), of Czestochowa, of Smolensk, of Philomelos, and of Tikhvin.

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On the basis of the text of the "Tale", though it is not corroborated by other sources, some scholars believe that the Vladimir Icon of the Mother of God was taken to Moscow for some time in 1380 to protect it from the invasion by the Tatars. See: Dmitriev, L. A. *O datirovke "Skazania o Tamerlane poboishche"* (On the Dating of the Tale of Mamai)—Vol. X, Moscow-Leningrad, 1954, p. 195-197.

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Cherevansky V. P. *Dve volny. Istoricheskaya kniga (1147-1898)* (Two Waves. Historical Chronicle (1147-1898), parts 1-2, St. Petersburg, 1898. Sharifu'd Din (Ali Yazdi)—the historiographer Tamerlane, the author of "The Book of Victories" which he wrote in 1424-1425 at the court of Tamerlane's son Sharoukh. In this book, based on records of military expeditions and versified chronicles compiled by Tamerlane's scribes, in a chapter "About Tamerlane's raid on the right bank of the Volga" which he wrote in 1424-1425 at the court of Tamerlane's son Sharoukh, the author of "The Book of Victories" points out that Tamerlane intended to capture Moscow.—See: Tizengauzen V. G. *Sbornik materialov otnosyashchikhsya k Zolotoi Ordy* (Collected Materials on the History of the Golden Horde), Moscow-Leningrad, 1901, p. 179.

CCRC, Vol. VI, The Second Chronicle of the Cathedral of St. Sophia. St. Petersburg, 1853, p. 6. See also: *Skazanie o chudotvornoj ikone Bogomateri, imenuemoi Vladimirskoyu* (Tale of the Miraculous Icon of the Mother of God, called Vladimirskaya), Moscow, 1901, p. 11.

CCRC, Vol. XI, Moscow, 1965, p. 160. The Vladimir Icon of the Mother of God, depicting the Mother of God with the Christ Child on her lap, appears in No. 6 of "The Journal of the Moscow Patriarchate", 1980. The feast in ho-

nour of the Elefs Icon of the Most Holy Mother of God is on August 26 / September 8.

¹⁸ Archimandrite Serafim. *Moskovsky Sretensky Monastyr* (The Moscow Monastery of the Meeting of the Vladimir Icon).

¹⁹ CCRC, Vol. XV, *Rogozhsky letopisets* (The Rogozhsky Chronicle). Moscow, 1965, column 18.

²⁰ This riza with minor additions of the 17th century adorned the icon up to 1918. It is now in the State Armoury of the Moscow Kremlin. The icon probably underwent some minor repairs in 1411, and Antonova V. I. believes that these repairs were done by St. Andrei Rublyov. The image on the reverse side of the Vladimir Icon of the Mother of God is also attributed to him. An argument in favour of this view is that there is a very similar picture of an altar, in composition, choice of colours and ornaments, on an icon "The Distribution of Wine" from the festal tier of the iconostasis of the Trinity Cathedral at the Trinity-St. Sergiy Lavra.

In 1514 the icon was renovated in the workshop of Metropolitan Varlaam (1511-1521) and it also underwent still another minor renovation in the workshops of Metropolitan Afanasiy (1564-1566). The original image was reopened in 1918 by the restorer Kirikov V. O.

See: Antonova V. I., Mneva N. E. *Katalog drevnerusskoi zhivopisi. Oput istoriko-hudozhestvennoi klassifikatsii* (Catalogue of Old Russian Paintings. An Attempt at Historical and Artistic Classification), Vol. 1, Moscow, 1963, pp. 60, 62. See also: Anisimov A. *Istoria Vladimirskoi ikony v svete restavratsii* (History of the Vladimir Icon in the Light of Its Restoration) in the book: "Trudy sektsii iskusstvoznaniya Instituta arheologii i iskusstvovedeniya RANIONA" (Proceedings of the art history section of the Institute of Archaeology and History of Art RANION), 2nd edition, Moscow, 1928, pp. 93-107; Uspensky A. I. *Vladimirskaya ikona Bogomateri v Moskovskom Uspenskom sobore* (The Vladimir Icon of the Mother of God in the Moscow Dormition Cathedral) Moscow, 1902.

²¹ Kudryavtsev I. M. *"Poslanie na Ugru" Vassiana Rylo kak pamyatnik publitsistiki XV v.* ("The Epistle to the Ugra" by Vassian Rylo as a monument of the 15th. cent. publicistic writing)—WMRLD, Vol. VIII, Moscow-Leningrad, 1951, pp. 175-178.

²² Archimandrite Leonid Kavelin. *Stihiry, polozhennyye na kriukovye noty. Tvorenie tsarya Ioanna despota Rossiyskogo* (Stichera recorded in kryuk notes. The composition of tsar Ioann, the Autocrat of Russia). The Works of the Society of the Lovers of Old Literature, Vol. XIII, St. Petersburg, 1886.

²³ It is known that 115 miniatures in the Illuminated Manuscript of Ioann IV (2nd half of the 16th cent.) are devoted to the Vladimir Icon of the Mother of God.

²⁴ Copies of the Vladimir Icon of the Mother of God with inscriptions mentioning miracles performed by this icon are to be found in churches and museums of Moscow, Leningrad, Yaroslavl, Rostov, Zagorsk, Pereslavl, Vologda and other cities.

²⁵ State Public Library, The Collection of the St. Kirill of Beloe Ozero Monastery, No. 94/117, the 15th cent., pp. 376-377.

A. VOLGIN

Monk VASILIIY

The Eminent Theologian Prof. V. Sarychev of the MTA;
1904-1980

On July 24, 1980, the Moscow Theological Academy and Seminary were deprived of a devotee of theology; one of the oldest professors, Vasiliiy Dmitrievich Sarychev (Monk Vasiliiy), passed away.

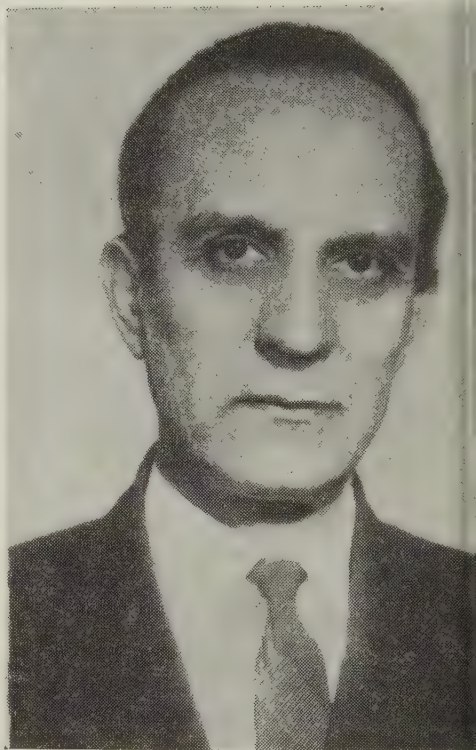
He was born in 1904 in the village of Kurkino, Ryazan Gubernia.

In 1914, he entered the School of Commerce in Moscow, which he finished in 1922 (by that time it had become the Industrial-Economics Technical School). In 1928, he finished the Moscow Institute of Means of Communication Engineers (now the Institute of Transport Engineers). During the next twenty years he worked as an engineer in a group designing a port for the People's Commissariat for Communications Central Office of water means of communication, as the director of the designing department of the "Water Channel Construction" trust in Novomoskovsk, as the senior engineer of the designing department of "Mosenergo", and as the head of the technical department of the service building the Moscow Metro.

His wartime patriotic activity won him a government decoration—the medal "For Valiant Labour During the Great Patriotic War, 1941-1945".

In 1948, Vasiliiy Dmitrievich began his first year of study at the Moscow Theological Academy. He graduated from there as a Candidate of Theology for his work, "The Teaching on Grace in the Works of Bishop Feofan the Recluse", and continued his studies as a postgraduate.

The leadership of the academy had this to say about him: "Sarychev Vasiliiy is outstanding for his excellent capabilities which allowed him to graduate from a Soviet institution of higher learning and to work in Moscow's large-scale enterprises. At the academy he studied theology intensively and fruitfully and made excellent progress in all subjects. Because of his capacity for work, attentiveness, and thoughtfulness he thoroughly mastered his academic course of study."



Vasiliiy Sarychev lectured on the Old Testament and subsequently, fundamental and dogmatic theology at the Moscow Theological schools.

In 1954, he received the title of Doctor of Theology after reading his doctoral dissertation, "Monotheism as the Original State of Religion."

From 1956 to 1957, Vasiliiy Dmitrievich was the assistant rector of the Moscow Theological Academy and seminary.

He was a course leader and a member of the Education Council for many years.

In December 1967, Docent Vasiliiy Sarychev was awarded a Magister Theology degree and the title of Professor for his work, "The Dogmatic Content of the Sermons of Metropolitan Filaret of Moscow" (See *JMP*, 1968, No. 2, pp. 20-21).

On October 26, 1973, he was appointed Chairman of the Theological Commission.

Vasilii Dimitrievich was active in ecclesiastical life. He was a member of the Holy Synod Commission on Christian Unity and Inter-Church Relations. He was also a member of the Central Committee of the World Council of Churches and the WCC Commission "Faith and Order".

He participated in many ecumenical meetings and conversations. With the blessing of His Holiness the Patriarch, he travelled repeatedly abroad as a member of ecclesiastical delegations and pilgrimages.

Some of Prof. Vasilii Sarychev's theological works were printed in *Theological Studies*, in *The Journal of the Moscow Patriarchate*, and in several foreign publications. He was also the author of several articles in the Greek Orthodox Theological Encyclopaedia.

Vasilii Dimitrievich was an honorary member of the Leningrad Theological Academy and also a member of the editorial board of *Theological Studies*. He was awarded a patriarchal certificate, the Order of St. Vladimir, 2nd class, and the Order of St. Sergiy of Radonezh, 2nd Class, for his great service in the sphere of spiritual enlightenment and for his diligent labour at the Academy.

Prof. Vasilii Dimitrievich Sarychev enjoyed the respect and love of professors, students, and everyone at the academy and seminary. He did not seek fame; being a deeply Orthodox person he was always conscious of himself as a simple theological toiler.

He was strict but in his relations with his students this strictness was tempered with love. He was a noble, kind, and self-possessed person, always even-tempered and affable with everyone around him.

Prof. Vasilii Sarychev endowed the library of the Moscow theological Academy with a substantial portion of his personal collection—more than a thousand theological, ecclesio-historical, and liturgical books.

In recent years he underwent two major operations and constantly felt pain and weakness, however, he continued his pedagogical activity with great joy. Up to the end of his life he kept his spirits and clarity of mind.

On July 22, 1980, he wrote a petition

to the rector, Archbishop Vladimir of Moscow: "In this difficult and crucial hour of my life, I beg Your Grace to obtain the blessing of His Holiness Patriarch Pimen of Moscow and All Russia, to take monastic vows. Within the walls of this Lavra, I have served the Church as a pupil and teacher of the theological schools. I have a humble and conscious desire to enter its brotherhood".

On July 23, the Feast of the Deposition of the Lord's Robe, Vasilii Dimitrievich went to Confession, received Holy Communion, and was professed by the Lavra's confessor, Archimandrite Kirill, and named Vasilii.

On Thursday, July 24, 1980, at 6 a.m. Monk Vasilii reached the end of his earthly journey. His demise was peaceful and tranquil.

His Holiness Patriarch Pimen sent a telegram addressed to the rector, Archbishop Vladimir:

I offer my condolences to you and to the faculty of the Moscow Theological Academy and Seminary upon the demise of the professor and monk, Vasilii Sarychev. May the Lord repose his soul in the mansions of Heaven.

Metropolitan Aleskiy of Tallinn and Estonia, Chairman of the Education Committee of the Holy Synod, sent a telegram of condolence addressed to the rector. Telegrams were also received from the Leningrad theological schools, the Odessa Theological Seminary, and many other people.

The body was laid out in the Academy Church of the Protecting Veil. The first panikhida was read by the father superior of the Lavra, Archimandrite Ieronim, with the brethren.

The evening service for the dead was led by Hegumen Innokentiy Prosvirnin.

On July 25, the rector, Archbishop Vladimir, celebrated Divine Liturgy assisted by the lecturers Hegumen Innokentiy Prosvirnin and Hegumen Georgiy Tertyshnikov and students in Holy Orders.

The funeral service was conducted by the rector, Archbishop Vladimir, assisted by Archimandrite Prof. Evlogiy, Archimandrite Docent Georgiy, lecturers Archpriest Serafim Sokolov, Hegumen Innokentiy Prosvirnin, Hegumen Georgiy Tertyshnikov, Father Pa-

vel Igumnov, assistant rector Hegumen Filipp Stetsurenko, and students in Holy Orders.

The student choir sang under the direction of their teacher, M. Kh. Trofimchuk.

Before the funeral service Archbishop Vladimir said: "The professor of the Moscow theological schools, Vasiliy Dimitrievich Sarychev, who took monastic vows and was named Vasiliy before his death, asked me not to deliver an oration by his coffin, but only to say a prayer. Dear Brother Vasiliy! I will not infringe upon thy will, however I have this to say: thy life wast truly Christian and blessed, and blessed wast thy end, so may thy eternal life be blissful. We pray for this today and henceforth we will pray to God for thee."

On behalf of the father superior of the Lavra, Archimandrite Ieronim, and the brethren, Archimandrite Prof. Evlogiy briefly recounted the life of the late professor, noting his great services to the Moscow theological schools and the Holy Church.

Hegumen Innokentiy Prosvirnin read the Prayer of Absolution. The coffin was borne in procession round the church. The Moscow theological schools saw off their mentor and teacher on his final journey to the tolling of the bells.

Monk Vasiliy was buried in the Zagorsk cemetery.

May the memory of our dear brother and mentor, devotee of theology, live for ever. May the Lord repose his soul with the saints!

* * *

The will of God has been fulfilled in one of his servants—Monk Vasiliy. His earthly life came to an end in the service of God's Church.

For many years Prof. Vasiliy Dimitrievich lectured upon dogmatic theology at the academy. His lectures were notable for their integral construction, elegance of style, and depth of thought. Students always found a profoundly well-reasoned out and thoroughly valid answers in the lectures of the professor

to the most perplexing questions which could present invincible difficulty to young minds. He spoke simply and clearly as is fitting when speaking about Orthodox theology.

The professor fulfilled the Gospel commandment, *Whosoever shall do and teach them, the same shall be called great in the kingdom of heaven*, teaching not only with words but with his life. He passed his life in humility. As a teacher he was strict and exacting. But towards the end, he became peaceful and benevolent starets, gentle with age, who inspired reverent esteem.

The professor worked until his serious illness confined him to his bed. At the end of his life's journey nothing held him to this earth any more. He hurried into "the embrace of the Father", "to commune in the Kingdom of Christ." He lived a monastic life many years before being professed, crowning point in his life. Robed in angelic habit, he had here on earth "passed from death into life".

The sacrament of the Lesser Schema was followed by the mystery of death, which is, as one of our native theologians said, the disease of diseases, suffering of sufferings. But for men of holy and pure hearts, who have been allowed to behold God, it is the joy of joys and the exaltation of exaltations. We believe that in blessed eternity, invisible becomes visible, the concealed—contemplated, the expected—actual.

Death rules over mankind, but eternally. The universal great Easter will come when "the dead shall rise and those who lie in the grave shall arise and all the earth-born shall rejoice." May our Lord, the Lover of Mankind, through His ineffable mercy and through the prayers of the Church, consider Monk Vasiliy worthy of being a participant in the eternal, blissful life in the resurrection of the righteous.


The Council of the Moscow Theological Academy and Seminary



LITURGICAL PRACTICE

DIVINE LITURGY

The Ektene of Thanksgiving

 Thanking God for the blessing received through the Holy Sacrament is an inseparable part of the worldwide Thanksgiving — Divine Liturgy. Thanksgiving after Communion is a divinely instituted component of the Order of Liturgy. According to the teaching of St. John Chrysostom, who may be justly called one of the liturgical Fathers of the Church: "this prayer is an example of Christ's prayer. Christ gave thanks before He offered the Supper to His Apostles so that we, too, should give thanks. He gave thanks after the Supper, so that we, too, should do the same."¹

In confirmation of the fact that this liturgical act of thanksgiving proceeds from the Holy Apostles can be found in many early liturgies of the East, for example, in the Liturgies of the Apostle Mark² and the Apostle James,³ and in the Syriac Liturgy of the Apostles Addaeus and Mari⁴. There is a thanksgiving *ektene* in the Nestorian Liturgy of the Blessed Apostles⁵. The Thanksgiving *Ektene* chanted by the deacon on the solea after the transference of the Holy Gifts from the altar to the prothesis is part of the thanksgiving prayers offered by the communicants: "Thanks be unto God for his unspeakable gift" (2 Cor. 9. 15). Several of the thanksgiving prayers, begun by the deacon with the prayer of thanks said immediately straight after the partaking of

the Holy Sacrament, develop into exalting hymns: "We have seen the true light...", "Let our mouth be filled..."; and concludes with the Thanksgiving *Ektene*.

It says in the first petition of the Thanksgiving *Ektene*: "We who have duly received these Divine, Holy, Spotless, Immortal, Heavenly, Life-Giving and Terrible Mysteries of Christ, let us give worthy thanks to the Lord."

In Slavonic this petition begins with the word *prósti*, the meaning of which is not quite clear, but in the Greek original, the word is *orthoi*, from the adjective *orthos* meaning "straight", "standing upright". Nicholas Cabasilas, Archbishop of Thessalonica, says about *orthoi*: "not lying down or sitting, but in soul and body rising to God"⁶. In Russian liturgical practice it is not the custom for the laity to sit down and so the meaning of this *ecphonesis* is purely spiritual, that is to say, a call to spiritual vigilance, to stand upright and sincerely before God within one's self. In the East, the *ecphonesis* has an external and practical meaning because the congregation which is sitting, is called to rise for the fervent prayer⁷.

The first petition therefore means arise (spiritually), having received the Divine, Holy, Most Pure, Immortal, Heavenly, Life-Giving and Awesome Mysteries of Christ, let us give worthily due thanks to the Lord for this.

In the enumerated epithets denoting the sacredness of the Holy Sacrament—Divine, Holy, Most Pure, Immortal, Heavenly, Life-Giving and Awesome—the Church briefly but exactly and profoundly theologizes on the essence of

¹ Verses quoted in the Divine Liturgy series taken from *The Orthodox Liturgy*, published by the "Society for Promoting Christian Knowledge" for the Fellowship of Sts. Alban and Sergius, 1968.

the Eucharistic Gifts and their effect, that is to say, she professes here the Divine Nature of Christ which is mysteriously united, inseparably and unconfusedly, with His Most Pure Body and Most Precious Blood, and consequently, mysteriously unites with the believers communicating.

"I desire Divine Bread, Heavenly Bread, the Bread of Life, which is the Flesh of Jesus Christ, the Son of God... and I desire the Divine Drink—His Blood, which is love incorruptible and life eternal," so cries St. Ignatius Theophoros prayerfully⁸.

The Lord Himself says: *I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever* (Jn. 6. 51). Therefore the Holy Gifts are called in the ektene "Immortal and Life-Giving", at the same time "Terrible", shaking the minds of both angels and men, for "when God invites us to His Supper and to His Son offered, the Angelic Host stand in fear and trepidation, the Cherubim cover their faces and the Seraphim cry: 'Holy, Holy, Holy is the Lord of Sabbath'.⁹" Men should "stand in great fear, lest they prove unworthy to partake of the Divine Mysteries," says St. Ephraem Syrus¹⁰, lest they become guilty of the body and blood of the Lord (1 Cor. 11. 27).

The second petition of the ektene says: "Protect us, save us, have mercy upon us, and preserve us, O God, by Thy grace." Many other ektenes contain this petition. Its meaning is clear, here the Church reveals the Providential and Divine action accomplished through grace, and prays to God not to deprive us of the support of this salvific grace.

The third petition reads: "Having besought that the whole day be perfect, holy, peaceful and sinless, we commend ourselves and one another, and our whole life, unto Christ our God."¹¹

The idea of this petition—asking for a holy and sinless day, as well as for a good life ahead—is contained in all the prayers of the daily cycle, and is always included in the ektenes of entreaties at Vespers, Matins and Liturgy. But this petition is dispensed only after the partaking of the Holy Sacrament. Having received, as a pledge,

this "perfect, holy, peaceful and sinless day and having united with God in the Sacrament of the Lord's Body and Blood, we obtain the possibility of fulfilling God's will fully and completely. As for walking immutably in the ways of the Lord, with the persistence of grace received in the sacramental union—the Holy Eucharist, the Church prays: "Preserve Thou us in Thy grace, that we may learn of Thy righteousness all the day long."

Now in this third petition of the ektene, the Holy Church expresses her firm trust in the Divine Providence and persistent and benevolent care of God, and calls on her faithful children to put their trust in God, Lover of mankind, with joy and unhesitatingly, not individually but with one will—the will of all the people of God in accordance with the Divine Will—"commend yourselves, and one another, and our whole life unto Christ our God", *that we, speaking the truth in love, may grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint receives, according to the effectual working in the measure of every part, may increase of the body unto the edifying of itself in love* (Eph. 4. 14-16).

Thus, by partaking of Christ's Sacrament, the faithful receive the help of grace not only to carry out their vocation in life well, but above all to accomplish successfully spiritual deeds. "When we, unworthy ones are thought worthy to be admitted, with fear and dread, to the Divine and undefiled Mysteries of Christ, our God and King, then let all the more show sobriety, watchfulness of mind and strict attention that our sins may be destroyed by the Divine Fire, that is, by the Body of our Lord Jesus Christ. If after this we guard the mind strictly, and stand at the gate of our heart, each time we again counted worthy, to partake of the Holy Gifts, the Divine Body will purify and more brighten the mind, and make it shine like a star"¹².

Not only is it a necessary condition to prepare prayerfully and reverently for Holy Communion, but after the taking of the Body and Blood in the Sacrament, the time must be spent

hily in prayer and preservation of mind. It is precisely concerning a worthy manner of spending the on which we have become partakers Christ's Sacrament, that the Holy ch prays for in the final ektene of Divine Liturgy.

he priest, during the ektene, makes Sign of the Cross over the antimen- with the sponge and putting it in the centre of the antimension it in the following manner: first top of the antimension, then the om, then the left side and then the side. After the ektene ends, taking Altar Gospel he makes the Sign of Cross with it over the folded anti- sion, just as he did at the beginning e Liturgy at the: "Blessed is Thy ydom..." and intones: "For Thou our hallowing, and we give glory hee, the Father, the Son and the y Spirit, now and for ever and world out end." The choir: "Amen".

he Orthodox teaching on the bless- received by man through the Sacra- t of the Eucharist flows directly the teaching on the Eucharist by st our Saviour Himself: *He that th my flesh, and drinketh my blood, leth in me, and I in him* (Jn. 6.

In this way, the holiness of Christ God Himself becomes the source of sing for all who partake of His y Body and Blood, for the whole ch of God making her a royal sthood, an holy nation (1 Pet. 2. 9).

In modern liturgical practice, this last ektene of the Liturgy, at an hie- rarchal service, is read by the candi- date deacon who was ordained during the given Liturgy or the youngest of the deacons.

NOTES

¹ St. John Chrysostom. **Works**, St. Petersburg, Vol. VII, Bk. 1, p. 450.

² A. Petrovsky. **Apostolskie liturgii Vostochnoi Tserkvi** (Apostolic Liturgies of the Eastern Church), St. Petersburg, 1897, p. 127.

³ Ibid., p. 35 (supplement).

⁴ Ibid., p. 200.

⁵ Bishop Sofonia of Novomirgorod. **Sovremenny byt iakovitov, khristian inoslavnykh, i ikh liturgia** (The Modern Life of Jacobites, Non-Orthodox Christians, and Their Liturgy), Odessa, 1866, p. 37.

⁶ Nicholas Cabasilas, Archbishop of Thessalo- nica, Interpretation of the Divine Liturgy, St. Pe- tersburg, 1857, p. 424.

⁷ See **Theological Studies**, No. 21, p. 21, Prof. N. D. Uspensky. "Byzantine Liturgy"; Archiman- drite Kiprian. **The Eucharist**, Paris, 1947, pp. 170-171.

⁸ St. Ignatius Theophoros. Epistle to the Ro- mans. VII.

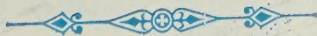
⁹ **Theological Studies**, No. 21, p. 138, "The Li- turgy of the Divine Eucharist".

¹⁰ St. Ephraem Syrus. **Works**, Moscow, 1848-1852, Part 3, p. 23.

¹¹ At the Liturgy of the Presanctified Gifts, as well as at the liturgies beginning with Vespers—the eve of the Nativity of Christ, Epiphany, An- nunciation, Maundy Thursday and Holy Saturday, this last petition begins with the words: "Having besought an evening all-perfect, holy..."

¹² St. Hesychius of Jerusalem. Chap. 101, **Philo- kalia**. Moscow, 1913, Part 2, p. 179.

Monk SERAFIM,
student, Odessa Theological Seminary



BOOKS AND PUBLICATIONS

Hieromonk GEORGIY Tertysnikov. "AUF DEM WEGE ZU GOTT" (On the Way to God)

Leipzig, 1978

"On the Way to God (Life and Teaching of Bishop Feofan)" — is a short book (145 pages) by Hieromonk Georgiy Tertysnikov of the Trinity-St. Sergiy Lavra, lecturer at the Moscow theological schools. It was published in German by the Catholic Publishing House of St. Benno in Leipzig in 1978. The book was written at the request of the Roman Catholic Church to acquaint Western Christians with the spiritual heritage of the well-known ecclesiastical writer and teacher of the Russian Orthodox Church, Bishop Feofan the Recluse (†1894).

In the accompanying letter, Metropolitan Filaret, Patriarchal Exarch to Central Europe (now Metropolitan of Minsk, Patriarchal Exarch to Western Europe), writes: "The works of Bishop Feofan offer guidance to the spiritual organization of life. Answers are given to many problems encountered by his spiritual children — problems which stem from the one and only question which is the title of one of Bishop Feofan's books: 'What is spiritual life and how does one attune to it?' This is the basic problem of life which also faces Christians today. This point is also stressed by the author of the book under review — Hieromonk Georgiy of the Trinity-St. Sergiy Monastery. He graduated from the Moscow Theological Academy in 1973, and now teaches ecclesiastical history at the Moscow Theological Seminary".

In the introduction to the book, Prof. Gizela Schröder, Doctor of Theology, writes about Russian monasticism, particularly since the reforms of Peter the Great. Many Russian monks wrote about spiritual life, but Bishop Feofan the Recluse is of special importance for the present-day reader. Prof. Gizela Schröder concludes her introduction with the following observation: "The Second Vatican Council not only acknowledged with respect 'the great services rendered by the Eastern Church to the Universal Church', and not only confined itself to 'rendering due attention and fitting homage to this ecclesiastical and spiritual heritage', but also recognized all this as 'genuine treasure of the Universal Church of Christ'. Orthodoxy

preserves this heritage in the form of Church Tradition, which goes back to the time of the Apostles through the Fathers of the Church. Bishop Feofan makes us participants in the disclosure of this tradition."

The book consists of two parts. The first traces the life of Bishop Feofan, the second examines his teaching.

The section devoted to the teaching of Bishop Feofan is divided into several short chapters: (1) teaching on salvation; (2) spiritual life and its significance for salvation; (3) God as a power which nurtures faith; (4) the Church — the ship of salvation; (5) the importance of ascetic efforts in the life of a Christian (self-abnegation; prayer; thoughts of God); (6) the reading of Holy Scripture and study of patristic literature; (7) Penance and Communion; (8) struggle with passions; (9) Christian virtues (the acquisition of Christian virtues as an indispensable condition of salvation; faith; fear of God and love of God; love of one's neighbour and charity; humility); (10) grief promotes the spiritual perfection of the Christian.

The book is printed well, its size is handy, the type and illustrations are excellent.

The frontispiece is a colour print of an icon of the Baptism of the Lord.

The book has several other illustrations: portraits of Bishop Feofan and his confessor, Hieroschemamonk Parfeniy of Kiev, photographs of Bishop Feofan's study and a facsimile of his letter to Prof. I. Andreyev.

In conclusion one can cite again the words of Metropolitan Filaret: "I hope that the publication of this study of Bishop Feofan the Recluse, who was a noted theologian, a man of prayer, confessor, bishop, monk and recluse, offers an excellent opportunity of acquainting the reader with Russian Orthodox spirituality. I trust that this publication marks the beginning of a good cause, because this very undertaking can contribute to the spiritual foundation of modern ecumenism."



St. Maksim the Greek
17th century icon
Troparion, Tone 2

By the light of the Spirit being illumined, thou, Saint Maksim, wert granted knowledge and the gift of preaching as those wise in the Lord. Enlightening with the light of piety the hearts of men darkened by ignorance, thou hast become a lamp of Orthodoxy. Thou wert an alien and a stranger in the land of Russia, but thou wert devoted to the All-Seeing God. After the tribulation of captivity and suffering in dungeons thou wert granted by the Lord's Right Hand the gift of working glorious miracles. Be thou also our constant intercessor, we who venerate thy holy memory with love.

(The saint died on February 12, 1556, in the Trinity-St. Sergiy Lavra)

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